

ORATION, OF
GREGORY NAZIANZEN

Signifying, and condemning the

Emperor JULIAN

FOR HIS

Apostasy from the *TRUTH*,

AND

Containing, by way of History, the Persecution of the *Christians* during his reign, the Confutation of *Papal* Romances, and the Volucency, as well as the Impiety, both of the *Infidel*, and *Infidel* of his *persecution*, his *Delirium*, and the *Evil*, or *Evil*, consequential Ceremonies, approved of among the *Primitive* *Church*.

Printed by J. D. ...
New-England ...

DECLARATION

REGENT

IMPERATOR

possessing from the

AND

ME 35

6818

In 2

8662

H 15

plain

GREGORY NAZIANZEN

THE

DIVINE

*is upbraiding the Emperour
JULIAN for his Apostacy.*



E A R, this, all ye
people, give ear
unto me; every
inhabitant of the
earth; for with a
strong loud Trum-

pet, and as mounted on a high
tower, looking on all sides, every
way, I call, to assemble you toge-
ther: Harken, Countries, Na-
tions, and Languages, all sorts of
Men and Ages, every one that
now is, or hereafter shall be: Yea,

B

(to

(to make my Summons the more universal) listen, I say, all ye Powers of Heaven, and Angels altogether, by whose irresistible means a great Tyrant was destroyed; a great one, and not such a one as *Sihon* King of the *Amorites*, or *Ogge* the King of *Bashan*, petty Potentates, and destructive to the *Israelites* onely, 'a small portion of the Universe, but the Apostate Dragon, the great Wit, the All-daring *Affyrian*, and common Enemy of the whole world; who not onely threatned ruine and destruction to all the Earth, but also hatcht despightful imaginations, and belched out most abominable blasphemies against the Almighty.

Esa. 1. 2. Hear, O Heavens, and give ear, O Earth, (for the times require I should use the loftiest terms of the most Seraphical Prophet, who spake the highest of all the rest) neither is it to small purpose, in calling and invoking them for witnesses against a cast-down People of *Israel* that had sinned against God.

God, if I appeal unto the self-
same creatures, against a Dragon, a
Tyrant, who had as highly trans-
gressed against the same God, to
his own irrecoverable downfall,
and, as a just reward for that his
outrageous wickedness.

Hear also, if thou hast any sense, In Orati-
on Soul of that great *Constance*, ons and
and the Cristian Souls of Empe- Speeches,
ours that were before him: Thou the Anti-
oul, more especially, of *Constance*, cients here-
who having attain'd the inheritance tofore
of *Iesus Christ*, hast advanced his made so
worship upon earth, and so well set forth,
established his Authority with the sometimes
the good-
ness of fa-
mous men
by way of
apostrophe, they spake unto them as if they had
been present, and had sense and apprehension of
what they spake (whereof they were yet doubtful,
appeareth here by our Author *Gregory Nazian-*
) and not contented thus to commune with
them, they intreated them, That if they had any
use (as here) or knowledge of things in this
world to do so and so. This was a kind of doubtful
compellation and solliciting of them, if their state
were such as that they could take notice of these
things, that then they would, &c. and no otherwise
Dr. Field of the Church, lib. 3. cap. 20.

perors that ever were, mad'st thyself the most venerable, and commendable for the same.

But, O dire misfortune ! the like whereof was never heard, that thou couldst not foresee an unlucky mishap, unworthy altogether, and incompatible with the merits of thine other illustrious Acts, namely, Thy making way for that Man's rise unto Empire and Rule amongst Christians, who, of all other, became the greatest Enemy and Persecutour of the Christians. In which one Act, to ill purpose, thou mis-employed'st thy clemency and courtesie, by unfortunately preserving him to life, who was the death of so many, that far excelled him in all manner of vertue and piety, while they lived.

Nevertheless, that the soul of thou, the aforesaid *Constance*, now receivest great solace, I verily assure my self, as well in perceiving that his wickedness long since extinguished, and Christianity reduced to its pristine integrity, as in
thy

this my discourse, which, at present, I offer to God, as a more acceptable sacrifice, purer, and better, I suppose, than those of beasts, or other vain and detestable immolations of meats and drinks, the magnificence and greatness of which sacrifices declared more clearly unto all the world their immolation, and (as I may so term it) foolish wisdom in so doing. For the custome and practice of flesh and blood, siding with darkness, abandoned the light of truth, which, while but glimmering upon corrupt natures, the fruit thereof became dry, and in an instant withered, together with the abominable stock, that, for a time, sustained them. The rooting out of which unfortunate wretches, being men, sometimes of greater worldly wealth than other worthies, hath rendred them equally famous, as well for their precipitate downfal, as prophane unworthiness, to all succeeding ages.

As for my self, who offer unto
 Ps. 50. 14. God a sacrifice of thanksgiving,
 and pay my vows to the most
 High, who is he that can set up a
 Theater of Thankfulness, equal in
 any sort to the least grace we have
 received? Or, what Voice thun-
 der out thanksgiving in that man-
 ner as is most fit, for such ineffable
 benefits, as I would have it? What
 Auditors, with me, will entertain
 the words I am now a framing?
 The retribution I am, at present
 about to render unto the Divine
 Word through discourse in words.

In the be-
 ginning
 was the
 Word,
 and the
 Word was
 with God,
 and the
 Word was
 God, *Joh.*
 1. 1.

Though not so agreeable perhaps to
 the efficacy of that gracious ap-
 pellation the *Word*, wherewith he
 is so pleased (among many other
 Titles assumed by him) to accept
 of? Again, the sting of infamy by
 reproach in words, as a deserved
 and due punishment to him, who
 made it a crime unto Christians in
 the Greek Tongue to make use of
 words? In which regard, out of
 pernicious envy, and hatred to-
 wards us, he forbid all Christians

the use and exercise of speaking that, which ought to be common to all men. In which his so doing, as if to him alone the propriety therein wholly belonged, thinking thereby to have more reason than all other, he shewed himself thereby the most foolish and unreasonable of all men, and that for two reasons; First, Because thereby he declared himself to be of opinion, that the Greek tongue was to be made use of onely for the service of Religious matters, and not likewise as indifferently for all other purposes, according to the usual manner of uttering whatsoever notions of the mind in that self-same Dialect: Just as if under the name and notion of Trading, he should forbid, at the same time, the use of all manner of Trades practised among that Nation. Secondly, because he thought we were so dull, as not to perceive the things he said, to be done on set purpose, thereby greatly to deprive us of so consequential a benefit: we mak-

ing some account of the excellency of that language, and he fearing thereby his impiety, might the more easily be convinced. As if arguments had their force in the elegancy onely, and appropriating of Greek words to the same purpose, and not in the knowledge rather of simple and sincere truth. Besides, having a tongue, it's less possible to hinder us from setting forth the truth therewith, than from otherwise adorning the same with eloquence in that language. So that, being inhibited by *Julian's* Ordinance to learn Greek, he might hinder us onely to speak as the *Athenians* did, that is to say, more elegantly, perhaps, and properly: but never the more, for all that, retain, or stop the currant of truth it self. Whereby he made his weakness appear sufficiently, and yet never the more withheld himself from being reprov'd, and confuted, having over and above acknowledged, that in that he had nothing to doe to meddle, or to trouble

trouble his head with such matters.

The truth is, It was not for a man who had no great assurance, either in the truth of his own Religion, or in his own ability of speaking well, to go about to hinder us from speaking; no more than if he should think himself the valiantest Champion in the world, and thereupon forbid all gallant men, either to fight, or to enter into the lists with him. No, so to do would be thought rather a sign of a fearful Coward, than valiant Captain, seeing the prize is won of those that fight, and not of them that sit still; of those that have their full strength allowed them, and not of the maimed, or that are debilitated in any part of their vigour to try mastery with. If therefore thou beest in fault, for hindering on thy part the means of combating, and wilt not suffer me to fight, therein thou shewest thy self overcome, and thence shall I carry the victory against thee without contending, because

thou permittest me not to fight.

See then the fine doings of this wise Emperor, and Law-giver, who, that there might be nothing free, whatsoever, from his Tyranny, hath published his own folly, by being, in the beginning of his Reign, desirous, and undertaking after to exercise that his Tyranny of words, and on the Art of eloquent speaking.

It will be a most fitting thing for me notwithstanding, to render all possible thanks to Almighty God, with the words of my mouth, for recovering so to us through his providence to offer up unto him all kind of honorable sacrifice, not sparing any thing therein, either of goods, or other inheritance possessed by me; who, having run the hazzard both of the times, and of his Tyranny, have been preserved however, by the only providence of God, for that purpose, whom, before all things, we are bound nevertheless, both with our words and deeds,

needs, to glorifie after that manner.

As out of an abundant Harvest, therefore, common to all partakers with me of such his grace, I'll finish the intended discourse I have to say of Words, fearing, if I stretch my speech farther, I be longer than is requisite, and somewhat extravagant beyond the due bounds of that subject, for which I came rather to dilate of.

And now, me-thinks, I perceive my discourse well-nigh approaching, and advanceth it self, in a general congratulation, to all that I behold at present. And therefore, I call unto a spiritual Dance, and refreshment all you, who in fasting, weeping, and praying, pass days and nights to obtain deliverance from oppressing evils, founding a most assured remedy thereof on Hope, that never faileth. I call, in like manner, those, who have suffered infinite pains, travails, and vexations, through great and diverse torments of the times

1 Cor. 4.
9.

times, been made a spectacle to Men and Angels, (as the Apostle speaks) their bodies abased, but their souls remaining invincible; doing all things through Christ that strengthneth, and comforteth them. And you, after the same sort, who, undervaluing (the object of mortals malice) worldly honors, have taken in good part the spoiling of your temporary goods, have, for a time, been injuriously separated from your Husbands, Wives, Fathers, Mothers, Children, or any other, in whatever degree of blood affinity or friendship, allyed unto you, were willing to participate with your Saviour, in the fruit of his blood-shedding, and otherwise suffering for his Name-sake, being now able to say and sing with the

Pf. 66. 12.

Prophet unto God, *Thou hast caused men to ride over our heads, we went through fire and water, but thou broughtest us out into a place of safety.* I call, on the other side also, to this famous Banquet all those, who, acknowledging God above

131
ove all things, have hitherto re-
ained an assured faith, notwith-
inding the mysteries of Provi-
ence, which, oftentimes out
contrary accidents, draw un-
oked for events, and by vertue
ereof, win us as evincingly to
epentance, our reason being for-
erly carried away with perverse
apetuosity, which should have
en held out, or renewed it self,
not being so *envious at the fool* Pl. 73. 3.
, (as the Psalmist hath it) *when*
saw the prosperity of the wick-
; but rather conforming our
ives to the will of God, and con-
aining constant to the end, by put-
ing little repose in what we saw
esent before our eyes : which
eing brought to pass nevertheless
we would have it, should con-
firm and further fortifie us in the
uth. I call, also, you, who have
our minds wholly fixed on the
caffold, and great Theater of this
world. In doing whereof, I will
se the words of *Esdra*s, saying,
come higher, women, who come to
see

[14]

See the plays, and stop the eyes of
your minds, keeping them from er-
rors and deceits, know, it's the same
God that's exalted among the Na-
tions, exalted in all the earth: In
all times, and things, he hath won-
derfully and extraordinarily made
himself known, but never so mani-
festly never so evidently, as at this
time.

Moreover, would to God there
were even in this good company,
in this numerous Troop, which
heretofore chanted with us, not a
feigned and unfavoury Song, and
whereunto we gave honorable way,
have opinion they'l one day ren-
der themselves worthy of reproof.
But I wonder wherefore they are
so retired apart from us, and mar-
vel how, in so solemn a-Rejoycing,
they are not present with us, and
that contrarily they have made a
particular Dance, which falls not at
all in any good cadence. They'l
pardon me though I speak after this
manner, and that zeal encites me
to declare and manifest things as
they

they are. Notwithstanding I will
releivate the stinging of my tongue,
for the honor of the hope and pre-
servation of my brethren, having
now more respect to the ancient
friendship, then to the neglect I
see. But yet because hereafter I
shall be more patient, I will be
more vehement at present in chid-
ing and reprovng. I exclude then
out of this Assembly with grief and
some trouble, a sort of men, la-
menting at that they understand
not, grieving at that they feel
for there lies the pity of their
ill) however I reject it. These
are they who have not sowed on
good and firm ground, but their
seed fell upon stony places, where
they had not much earth; *The*
same are they that hear the word,
and for a while with joy receive it,
but have they not root in themselves,
and therefore dure but for a time;
for when tribulation or persecution
ariseth because of the Word, by and
they are offended.

I will banish from this company
yet

[10]
yet further off those that are wor-
who departing from him that he
purchased, and conducted them
a place of greater safety, and mag-
nificence, have given no manner of
resistance to the times, or to those
that couzen'd them into a miserable
and slavish captivity: but rather
with obstinate alacrity, shew
themselves perverse, and of no re-
putation, being scandalized at the
good word of God, and suffering
themselves to be carried away
without any affliction, or temptation
at all assaulting them. Nay ra-
ther, (like inconsiderate wretches
they are) either to gain some little
temporary estate, or retain other
evil gotten goods, have sold their e-
ternal salvation in exchange for such
transitory trash, such riches (falsely
so called) of short continuance.

And now, seeing we have cut off
from this noble Assembly, that
which is superfluous, let us take
courage, and purifying our bodies
and souls as much as is possible for
us, all agreeing in one spirit, with
one

voice, sing the triumphant and
 glorious Ditty that *Israel* rejoy-
 in, at the time when the *Egy-*
ptians were swallowed up in the
Red-sea, (*Meriam* leading and be-
 singing the Tune, as followeth) *I*
will sing unto the Lord, for he hath Ex. 15. 1.
triumphed gloriously, the Horse
and his Rider hath he thrown into
the Sea. (I change that of the
 Ps. 124.) But where it hath pleased
 him, and as he thought fit and just,
 that doth, and disposeth all
 things, even *He that turneth the* Amos 5.
day into the morning (as the 8, 9.
 Prophet *Amos* hath it) and maketh
 the day dark with night: —
 He strengtheneth the spoiled a-
 gainst the strong: — He rules
 and governs, as in a circle, all this
 world, that which agitated and
 troubled, and which is not: all our
 things that are subject to variation
 and change, and that are carried
 sometimes on this manner, and
 sometimes on that, for our sakes,
 that are immoveable, fix'd, and
 firm in the Divine Provi-
 dence,

Luk. 1. 52.

dence, however they seem to go
 proceed contrarily. That which
 is known to the world, (*viz.* the
 Divine Wisdom of his Father) to
 us is covered and hid: He has
put down the mighty from their
seats, and exalted them of low de-
gree. Also, (which I have taken
 from another Text of Scripture)
The Arms of the wicked shall be
broken, but the Lord upholdeth the
righteous. In like manner from
 another place, as my memory
 serves me, (having abundance of
 Texts wherewith to compose this
 Song, and which offer themselves
 to this Thanksgiving) *It is he that*
raiseth up the wicked above the Ce-
dars, then putteth him down again
that he appears no more: If we take
 heed to turn away readily, and let
 the evil pass.

Ps. 37. 17.

Who is he among them that
 treats of Divine matters, that can
 sufficiently sing, and make relation
 of these things? Who, that can
 worthily represent the power of
 God, and make all his praises un-
 derstood

stood? What voice or power of
 quence equal this miracle? *Who*
that divided the sea by his
strength, that brake the head of the
dragons in the waters, that brake
the head of the Leviathan in pieces,
and gave him to be meat to the
inhabiting the Wilderness?
Who hath shut up the sea with
doors, when it brake forth, as if it
issued out of the womb? When
he made the cloud the garment there-
of, and thick darkness a swadling-
band for it, and brake up for it my
breed place, and set bars and
doors, and said, Hitherto shalt thou
come, and no further, and here shall
thy proud waves be stayed? Truly
 hath appeased them, they not
 being long time furious and
 belled up. Who is it that hath
 done us the favour to go upon the
 heads of Serpents and Scorpions,
 laying not our selves in wait to
 bruise their heels, that, at the same
 time, assailed us publickly, and
 lifted up their heads against us,
 whom also he ordained we should
 tread

tread under our feet? Who is that hath done justice and judgment when it was not looked for? Who, that hath not for ever reached out the rod of sinners upon the righteous? (I say, upon the righteous, if righteous any may be said to be, while remaining upon earth, and no otherwise) or (to speak more humbly) upon those who knew God? For the truth is, we have not been afflicted as righteous men, for, as none simply are so, so, for being so none are afflicted but for their good, and to the end (like brave Champions) they should put to shame and confusion upon their afflictors. For we are sinners rather, who had the punishment of sin through afflictions imposed upon us; after which, the Lord, in mercy, hath been pleased to shew his fatherly care and affection towards us, by his so having chastened us, that we might become wise, and (as far as he thought needful) to make us the more advised in our after return unto him. For, *He hath not rebuked*

ed us in his anger, nor chastened
 in his heavy displeasure; but
 shewed his mercy in the one,
 in the other, viz. in his chastise-
 ment and pardon. Who is it that
 done vengeance among the
 nations? chid and rebuked his
 people? The Lord strong and
 mighty, the Lord mighty in battle.
 and a Voice, a Verse, that hath
 led us to the great graces we now
 receive, which Isaiah uttered to
 other ages, and is very agreeable
 to this season, and suitable to the
 greatness of benefits, at present,
 received by us: Sing, O heavens, Isa. 49. 13.
 be joyful, O earth, and break
 into singing, O mountains:
 God hath comforted his people,
 will have mercy upon his afflict-

For all creatures, all heaven-
 powers have knowledge, as I
 suppose, of these things. For the Rom. 8.
 creature was made subject to vani- 20, 21, 22.
 not willingly, but by reason of
 who hath subjected the same
 hope. Because the creature is
 also shall be delivered from
 the

the bondage of corruption, into glorious liberty of the children of God. For we know, that the whole creation groaneth and travaileth in pain together untill now. The Apostle also enters further into the same celebration, and rejoycing, to shew that God's children have the enjoyment of this contentment and delight.

Isa. 54. 1. Now then, Sing, O barren, (for thou cannot pass by the alledging of Scripture) thou that didst not bear, break forth into singing, and raise a loud cry, thou that didst not travel with child, for more are the children of the desolate, than the children of the married wife.

Rejoyce also all you, who have been wrapt up in this unpleasant and irksome winter of adversity. For God hath had pity of his people, and hath not forsaken his inheritance: He hath done wonderful things, his antient determination and purpose is true, which is to satisfie those that fear him, that hope in his mercy. For he hath broken the gates of brass, and

bars of Iron in funder.

's true, because of our trans-
 gressions he hath humbled us ; but
 we have been comforted, and the
 pain being broke, we have been
 moved by the grace of God, which
 called us, and which comforts
 that are lowly of heart. See
 I compose this Hymn with
 Words, and Divine Senten-
 And truly, I know not how to
 merry, and recreate my soul
 any other, being transported
 of my self (as it were) with
 following content. So that I
 no esteem of low and hu-
 things, fitting and alledging
 other many matters, which are
 unto me by the holy
 spirit.

Well then, there have been
 fested (in the first place) the
 works of God's providence in
 Translation of *Enoch*, and
 vision of *Elias* ; in *Noah* that
 saved, and, with him, a se-
 of all things, in a little
 of wood, containing the
 whole

whole world, from the Deluge
 the Universe, to the intent
 the Earth after might be
 nished with more righteous In
 bitants. Again, in old *Abraham*
 that was called, and gratifi'd in
 latter days with an off-spring,
 make Faith of an other seed,
 promised posterity: who willing
 presenting, according to God's
 command, his onely son, that
 free-born, in sacrifice, in stead
 him found a Ram in a Bush,
 God's appointment, to offer
 unto the Lord. The ruine
 of the wicked *Sodomites*,
 were swallowed up with fire
 brimstone, was wonderful, w
 at the same time, righteous
 and his family were onely sav
 And, which is yet more wonder
 the Pillar of Salt into which
 wife, for looking back, was t
 ed, remaining after, to repre
 unto all faithless people, wh
 fearful thing it is, when o
 called of God, to return
 unto the acting of what ever t
 expre

expressly forbidden by him. We
 read likewise of *Joseph*, who was
 sold into *Egypt*, and being filled
 with the wisdom of God, was after
 made Governor next under *Pha-*
raoh of that whole Land, to make
 the better provision in a time of
 dearth and scarcity, for his father
Jacob, and all his household. *Moses*
 had the honor to see God, received,
 and gave the *Law* to the *Isra-*
elites, and, being appointed by God
 to do, was their Conductor out
 of *Egypt* to the Land of Promise.
 The ten Plagues of the *Egyptians*,
 and the deliverance of the *Isra-*
elites, at the same time inhabiting in
 the midst of them, was very won-
 derful. So was the Sea its turning
 back with a Rod, and going toge-
 ther again upon a word spoken by
Moses, at what time the *Isra-*
elites had passage through the same,
 on dry ground, and the *Egypti-*
ans were drowned, and utterly
 over-whelmed with the waters
 thereof to their final destruction.
 What can be spoken enough of
 C those

Of the
 10. Com-
 mande-
 ments.

those two Canopies (as I may speak) carried over the heads of the *Israelites* by God himself, their passage unto the Land of *Canaan* through the wilderness, the Pillar of the Cloud which led them by day, and the Pillar of Fire which gave them light by night? Of *Manna*, rained among them in their Camps, as they went, from the Lord out of heaven, and *Quails* sent them from the same hand of Providence enough to glut six hundred thousand persons in the Wilderness. Of the just quantity of that heavenly *Manna* measured out unto them by God, whereof they never the more to store up, they gathered more at a time then was commanded them, nor they were less, to suffice nature, that gathered not so much? Of Water some drawn out of a stony Rock, others, of bitter made sweet? Of *Amaleck's* being fought against? Of Prayers, in a mystical and hidden manner? The Sun its standing

ill, and the Moon staying her
 course? *Jordan* divided, and the
 Walls of *Jericho* falling upon the
 sound of Trumpets made of Rams
 horns, after compass'd about seven
 days? The Earth, and the Fleece
 of Wool, interchangeably wet
 and dry? Strength in *Samson's* long
 hair, equal in power to a whole
 army? A little company that
 tap'd water carrying away the
 victory, and with as small a num-
 ber vanquishing, beyond their
 enemies expectation, many thou-
 sands of their adversaries? I need
 not, I perswade my self, recite so
 many wonders as followed upon
 the Incarnation, and happy com-
 ing of *Jesus Christ* into the
 world by birth, or that which the
 holy Apostles after did in his
 Name. Many Books and Histo-
 ries there are, that plentifully bear
 witness of those matters. But of
 that which is come to pass in these
 times, I shall again further make
 manifest unto you.

Hearken then, and I will re-

late the same to all you that fear God, to the intent that the generation that is next to come, and the succession of generations after that, may know the wonderful power of God. In which regard because its not so easie a matter to declare these things, without representing the greatness and quality of the peril wherein we were formerly plunged, and that cannot be done without discoursing of the evil complexion of his nature, and of what principles and seed of malice he came, who was the Author thereof, to such outrages (having by little and little encreased his impiety, even as poison that comes from cruel Beasts, and venomous Serpents) referring the larger and more ample discourse of those acts, to those that have purpose to compose Tragical Books and Histories, (for having not the leisure to dilate much of things so far from our present subject) shall, in reciting part among many others, leave something

printed and engraven on your memory, as on a pillar, to be communicated to them that shall come after us, and betake me to his more principal and apparent actions. He then (*viz. Julian*) having been first preserved by great *Constance*, succeeding in the Empire of his father, when the Troops were armed against their Chiefs, making some stir; and the Imperial House governed by new Captains: Then, I say, being saved with his brother by incredible and extraordinary means, he gave not thanks either to God for his preservation; or to the Emperor, by whose means he was preserved; but persisting ungrateful both to the one and to the other, shewed himself an Apostate to God, and rebellious to *Constance* his Foster-father.

Now you must know, there was a Palace wherein these two brothers, who alone remained of the blood of the Emperors, were, by the commandment of that most

gracious Prince, brought up, and there served according to the fashion of Emperors. That he (*Constance*) did, to justify himself in part, that the disasters happening in the beginning of his Reign, came not from him. Then to shew the freedom and magnanimity of his courage, in calling them to the Association with him in the Empire. Finally, for the better, and more firmly establishing of his estate. In which, notwithstanding, there fell out more goodness than prudence, with respect unto himself.

They then, being at rest and tranquillity from all business, because they had not yet the Imperial dignity, but by destination, and hope, their age not permitting that they should be employed in places of command; received by the care of the Emperor, who was their Uncle, perfect instruction in all sorts of Sciences.

Certainly they gave themselves the more to Philosophy, not only that

that which treats of Reasons and
 Discourses, but also Moral, and
 which concerns Piety, frequent-
 ing and conversing with persons
 accomplish'd, and who made their
 vertues appear in their honest and
 holish'd actions: so that they made
 themselves to be enrolled in the
 Order of Church-men, so far,
 that they read the Gospel to the
 people, not thinking it any de-
 basing, or disparaging themselves
 in point of honor, so to do: but
 on the contrary, supposing there
 could not be in a Prince or Po-
 tentate a more excellent orna-
 ment, than to be actively em-
 ployed in their own persons about
 Offices touching Religion. So that
 in them a great affection to Moral
 Philosophy, and Christian Do-
 ctrine, appeared, building for the
 Saints and Martyrs magnificent
 Tombs, giving great gifts to
 Churches, and being conversant
 about such like Acts, which were
 evident tokens, and shined in
 both of them, for a time, as

lively Characters of Christian Philosophy, and the fear of God.

One of them indeed was true and vertuously inclined to piety for, though of a stirring and troublesome nature, yet, for matter of Faith, he was constant and firm. But the other dissembling, and gaining time, hid under the appearance or shew of simplicity an evil intention of mind, (as one may guess at the matter.) To which purpose I cannot conceal a Miracle that then hapned, a good one, and such as may serve for instruction to many, that are not sincere as they should be in the truth of Religion, of which openly they seem to make much profession. These two brothers being employed in beautifying the Monuments of Martyrs, and a jealousy between them who should bestow most magnificence and liberality in building a Chappel they set up with great costs and charges, as they did not proceed with the like design, so the Masons worked there.

ereabout did not go on with the
 success of dispatch to the one
 party, as to the other: for where-
 what the eldest set workmen
 out, proceeded on to some tol-
 erable perfection, God being
 pleas'd to accept the same, as
 sometimes he did the sacrifice of
 Abel, that, as an offering of the
 first-born, with a pure and sincere
 heart, was presented unto him.
 The other's work, *viz.* of the
 youngest, (see, alack, the Lord's
 fighting of the wicked in things
 under'd by them unto his ser-
 vice, who by small discovereth
 greater matters) his work, I say,
 the sacrifice of *Cain*, was ab-
 ominated by the Martyrs. The
 Martyrs indeed he made to smile at
 what he did, but the ground, ne-
 vertheless, sunk under that part
 of the Fabrick which was built by
 him. Which, so soon as perceived
 him, made him bestir himself
 taking pains to erect the same
 again out of hand; but, after all
 labour and pains-taking, it dis-
 C 5 dained,

dained, for all that, to receive
 foundation from a person so de-
 famed, so blasted in his reputa-
 tion; as if thereby proclaiming
 the world the after-ruine which
 necessarily should befall it for
 own unworthiness; or, as if in
 hapning, it would honor the Ma-
 tyrs, by the neglect and low
 esteem it seem'd to make of
 detestable a person. Which cer-
 tainly was an undoubted proof
 of his folly and arrogance, as also
 of the contempt he should
 afterwards towards holy Ma-
 tyrs, together with many other
 outrages purposed by him to be
 put in practise against the Church
 of the Christians, and other
 like places destined by the
 unto sacred uses. With respect
 whereunto the Almighty, after
 this sort, (though for the present
 it was not known apparently to
 any, yet) at a distance seemed
 persecute, as it were, the Persecu-
 tor, and well nigh declared the
 reward and recompence of those
 impious doings.

O the subtle nature of corrupt
 hypocrite to do evil !. which, not-
 withstanding, could not avoid the
 snare that was set to catch him,
 and into which he fell afterwards !
 how admirable is the Lord, in
 manifesting what was to happen,
 by cutting down wickedness, and
 making further declaration of his
 gracious providences ; a Miracle
 truly Paradoxal, yet true. O the
 great fore-sight and heroick mind
 of the Martyrs ! that for the pre-
 sent, would not receive honors
 from him, who, for the future,
 should disparage them ; that re-
 fused Monuments and Gifts from
 him, who should make many a
 brave Champions faith, against
 as well, illustrious, and envy
 them, at the same time, in their
 combats and victories, for so fight-
 ing ! To say truth, they would not,
 by any means, permit themselves
 none should receive scandal, and
 be injuriously dealt withal ; viz.
 That their Monuments should be
 built by so wicked hands, and
 other

other Churches served with more
 holy, neither give occasion after
 to the Author thereof thereby
 boast in such his profaneness,
 setting up with the one hand
 some, and pulling down with the
 other to the rest, certain Cha-
 pels dedicated to holy Martyrs
 some of them reproached, and
 other in outward shew reveren-
 ced and respected by him; val-
 ling, under a counterfeit appea-
 rance, ever, the true neglect and
 contempt he usually made of all
 things. Wherein, nevertheless, he
 found no great matter to glory of,
 though never so well advised in
 deceiving men, God Almighty,
 at the same time, being undecei-
 ved, who understandeth all things
 and confoundeth, in their own
 subtlety, the most crafty; though
 never so cunningly masking them-
 selves under the colour of what-
 ever appearances otherwise. For
 although the Lord with-held not
 for a season, this indignity done to
 the Martyrs, neither the fore-
 and

and hidden malice wherewith the
 he was put in practice, nor stop-
 ped the current of such wicked in-
 cense from falling upon them,
 for causes ever just, and best
 known unto himself, according
 to his inscrutable wisdom,
 and secret disposal of all things,
 even as 'twas his will to have
 the iniquity of the *Amorites* come
 to its full, before their destruction)
 yet requisite it was nevertheless
 the story, that this malignant
 nature should be detested of all
 men, and the honour done by him
 the Martyrs, as unworthy of
 them, be utterly rejected. A thing,
 heeded, which may serve well
 for the edification of many, there-
 to discern the equity and justice
 of God in his all-wise acceptance
 of all things, in what manner so
 ever offered, and presented unto
 him. For it is he that saith to *Israel*
 when they had sinned: *Bring no* Isa. i. 13.
more vain oblations, Incense is an
abomination unto me, the New
Moons, and the Sabbaths, the cal-
ling

ling of Assemblies I cannot
 wish; it is iniquity, even the
 lew meeting. Neither doth
 that is sincere and down-right
 towards God, need any thing depe
 ding upon men to take delight
 that's unworthily presented un
 him, the Lord no less abhorreth
 him that killeth an Oxe, then
 slayeth a Man; that sacrificeth
 Lamb, then that cutteth off a De
 neck: casting out of his Temple
 the hire of a whore, receiving
 holding suitable to his acceptance
 the sacrifice that is presented un
 him with pure and innocent hand
 with a mind lifted up to heaven
 and clean from taking pleasure
 whatsoever sin committed by him.
 No marvail then, if he refused
 honour that *Julian* after offered
 to him, seeing wickedly, and from
 malignant heart, he presented
 same unto God; who regards
 as man, neither casteth he his eye
 upon the outward appearance, he
 penetrateth even into the bottom
 of the heart and thoughts, where
 virt

virtue and vice fetch their appro-
 al, and receive either recom-
 pence of reward, or punishment
 accordingly, from the Almighty.
 Thus fared it with *Julian* in this
 matter. If any difficulty of be-
 lief therein remains, so that the
 truth thereof may be called into
 question, there are witnesses yet
 living to be produced that saw the
 same, who related, and represented
 this miracle unto us, and who have
 purpose also to communicate a
 more ample and full description
 thereof unto posterity.

Well then, after become men,
 they should have entred into the
 precepts of Philosophy (would to
 God such their entrance had never
 been, or that they had attained
 unto the perfection thereof; which,
 to them that are well born, serves as
 a weapon of true virtue, to defend
 them from the impostery of all
 manner of contrary inconveni-
 nces, though, to the perverse and
 base minded, it becomes sometimes
 a spur, to set them forward in their
 unto-

untowardness, (as in *Julian*, who
 to give the Devil his due, was re-
 vers'd in the study of whatever
 profane literature.) It's true, he
 was a great Philosopher, and yet
 for all that, 'twas not possible
 him to conceal his disease, to keep
 close in his mind the deceit of im-
 piety that therein lurked. For, as
 fire in wood, though the flame ap-
 pears not, is known by the smoke
 and sparkles that ascend from it;
 or, as water that runs in hollow
 places, in time of great wind
 having no way to expatiate itself
 nor issue free, but is oftner trou-
 led, and mingled with earth, and
 other filth, renders a sad noise from
 within, being prest with the vio-
 lence of the wind, and kept back
 by the force of other accidents
 meeting together with it: So this
 man, though he concealed much of
 his profound wickedness by reason
 of the time, and instruction of the
 Emperour, it not being for a while
 either lawful, or safe to make
 known his irreligion openly, yet
 discover'd

covered he nevertheless, some-
 thing then of the inwards of his
 thoughts to men of more under-
 standing and subtle in Paganisme,
 than in the true Religion, and Do-
 ctrine of Jesus Christ : Also, in the
 conversation which he had with his Bro-
 thers, wherein he maintained the
 same (that is, the *Gentiles*)
 he then befitted him, under pre-
 text of disputing to uphold the
 other side : but it was, indeed, a
 course, or exercise meerly a-
 gainst the true Religion, and which
 much contented them who
 of the character of a more impi-
 ous Religion imprinted in their
 hearts.
 But so soon as the Emperour had
 married his Brother *Gallus* King
 of the *Romans*, giving him, with
 the Government, a great part of
 the Land ; and that to *Julian* also,
 he had permitted full power, and
 liberty, to keep company with the
 Priests and freely to hear the dis-
 course of the *Gentiles* : And also,
Asia was as a School to him
 of

of the false Religion, whose inhabitants, the most part of them, conversant and much versed in Astrology, and Prognostication; that can fore-tell things to come, likewise in Sorcery, and in Incantments, (a Science ordinarily following the other) there remain no thing but one, *viz.* that power and authority were joyned to impiety. Now, it was long before that the great iniquity of some required this for him to our detriment: as who say, the health, and good constitution of the Christian body being arrived to the perfection of its perfection; power, honour, and plenty of all things brought change. For, the truth is, it is a harder matter to keep, then to attain unto what is desired, and to bring it by care, and pains-taking, call back, and cause lost felicity return again, then to conserve after gotten: Seeing, when in possession of this world's goods, any great abundance, we are to wax proud, and *A man's*

the Wise man tells us) *shall* Pro. 29.
bring him low : but honour shall 23.

Abash the humble in spirit. A-
 shamed, being humbled after afflicted
 ne, our pride, (for after pride, hu-
 mility often follows, as after hu-
 mility, honour ; God resisting the
 man's pride, and giving grace unto the
 humble,) we are thereby the more
 to be earnestly enforced to seek after
 better lost condition till we obtain
 the same : which, after found, we
 are not so heedful in preserving till
 it is made more wise by having the
 affliction in the whole, or, at least in
 part taken away from us. In this
 case (as it should seem) it be-
 comes Christians at that time, God,
 who weigheth all things equally,
 to measureth all things justly, being
 eas'd to oppose, after this man-
 ner, one contrary to, or with an
 other. Which, that holy man after
 God's own heart, *David* having
 much experience of in his life-
 time, puts usually in the number of
 those gracious mercies the Lord
 had done for him by abasing him,
 and

Pfal. 119.
67.

and then restoring him, not be unmindful, upon any occasion, of thankfulness to acknowledge the good he thereby received from him. To which purpose, what is he? *Before I was afflicted, I was astray: but now have I kept thy word:* Putting by this method a similitude between Sin and Repentance, as if it were engendered the one, and likewise did engender the other. Which, if ye mark, is most true; Sin, for the most part, being the Mother of Humility, and Humility of Repentance. So we, after humble, have been lifted up, and whereas heretofore being by little and little, through the good conduct of God brought to such an estate, and measure of happiness, as we are now in, (as I may so say) at such his mercies, it seemed good unto God to cast us down.

Among many other sad things that then befell us Christians, none of the least, that the Kingdom, and Life of *Cesar* (*viz. Galatians*)

) came to an end. - How
 fell out, or by what means, I
 forbear to tell you, as being
 willing to offend either the Au-
 thor thereof, or him that suffered it,
 that respect I owe unto the pie-
 ties of them both. Nevertheless,
 approving of them in their
 weaknesses, but considering them
 as they were men, they could nei-
 ther of them be exempted from
 being faulty, and in that regard both
 enough to be reprehended, were
 not possible that the reasons
 which we shall use to accuse the
 one, might be the justification of
 the other.

This man then (*Julian* I mean)
 the appointment of *Constance*,
 presently heir, not of the pie-
 ties but of the Kingdome of his
 father *Gallus*, and soon after was
 taken also with him, who gave him
 the estate, being forced to pay the
 common tribute of all men, as over-
 come, and carried away by death,
 the loss, and destruction of all
 that survived him.

And

And now, what shall we
touching this most divine, this
Christian Emperour? I can
for addressing my complaine
any but to thee, O thou Per-
Soul, as if thou sawest, and he-
est me, while, at present, di-
ing my speech unto thee. I
know, that it can offend thee
thing, who art now resident
God, who inheritest his
who art gone from us here
to exchange thy earthly Em-
for a better, and more durable
heaven. Tell me, nevertheless
who was it, that suggested
counsel unto thee of leaving
thy successor? who gave
that advice, which comes so
short of that sublime subtlety,
great judgement, wherewith
waist indued; not onely above
the Princes of thine own
but above them all, in like manner
that ever were before thee. Thou
who hast purged our Horizon
barbarisme, and subdued
stick Tyrants, the one by

other by force, but with such
 clemency both, that the one did no
 injury, was no let, or hinderance
 to the other: and whose Trophies
 received by armes and battles,
 were fair, and great; but those
 were without effusion of blood,
 yet more excellent, and ap-
 peared more glorious to all the
 world. Thou, to whom from all
 parts of the Universe, Embassa-
 dors, and Deputies were sent:
 Thou, to whom all Nations yield-
 ed obedience, or, at least, were
 on the point of obeying, so that
 those, who were not yet over-
 come, carried themselves in that
 manner, as if already they had been
 overcome: Thou that wast led by
 the hand of God in all thy delibe-
 rations and actions: Thou whose
 judgment seemed to surmount all
 human force; and thy Force, on
 the other side, to surmount all
 judgement: but the glory, or fame
 of thy Piety, bore the bell away,
 from the one, and the other.
 Now then, in this onely act of
 thine

thing shewedst thou thy self
 ty, and hast been surpris'd?
 what purpose, I beseech thee,
 that easie propension of this
 inhumane goodness? Which
 infernal Spirits was it that ob-
 ed the same into thy mind?
 was it possible that thou should
 deliver, in an instant, to a
 villain, to a common murderer
 fair an inheritance, so patrimon-
 an ornament? (I mean the Ch-
 stians under thy dominion, in
 life time.) The Flock
 through the out-spreading
 of that bright Morning-star
 good Shepheard *Jesus Christ*
 shining upon them, is so far
 in all the world? The royal Pro-
 hood of God multiplied,
 spread abroad with so much
 and travail here on earth.

It may be (my Brethren) I
 seem unto you to have shew'd
 self partial and malicious in
 discourse, in that, among the
 sons of my accusation, I do not
 readily add what is true. But

serve what I have declared,
 you'll find by the same arguments
 my complaint, I have sufficiently
 justified what I said, and
 likewise that the absolution is fix-
 ed to the accusation. For, when I
 spoke, and used this term good-
 ness, I thereby declared his im-
 munity.

And now, who is he, among
 them who have known him but
 lately, who knowes not that be-
 cause of his zeal to Religion, and
 affection to us-ward, wishing all
 good, and prosperity to the Chri-
 stians, he made so great account
 of *Julian*? as also, that he made
 not so much reckoning of the ho-
 nour of his race, or of the increase
 of the Empire, as of us? But, on
 the contrary, would have given all
 things, the Empire, life, and all
 whereof any thing is dear, and
 precious, for our assurance, and
 preservation? there having been
 never man living, that desired a
 thing more to heart, then he the
 augmentation of Christianity, and

to see it attain to the height of glory, and power in his days.

For certainly, neither the conquering of Nations, nor the good Policy of his Empire, nor the abundance of his Wealth, nor the height of his Honour, nor the Contemplation that, in name, and effect, he was King of Kings, nor any other things, in which might ground their felicity in this world ever brought him so much content as that we by his means, and help, prospered both with Gods and Men, and thereby (as in a mirror) saw the authority of the Church established indissolubly ever : raising thereon his confederations higher, and more royal, then many others, in clearly discerning that the *Roman* Estate gathered its greatness, and increased with that of the Christians. And in consideration (it seems) till untill the coming of Christ in flesh, They attained not unto the highest point of rising into an absolute Empire of Monarchy,

perfection of Government, which
 then, and not before, could ever
 be brought to pass, or accomplish-
 ed. He remembered our cause, (as
 good reason he had to do so) with
 very much zeal, good will, and all
 party affection. So that, if it
 opened at any time, that it was
 thought somewhat harsh to us, it
 was not that he the less esteemed
 us, or would do us a displeasure, or
 justify others to our prejudice:
 his seeming severity tended
 only to reduce us to one and the
 same belief, and not otherwise to
 divide, and separate us by Schismes.
 For all this, he was but little
 watchful (as we have formerly
 been) on his own guard through his
 simplicity, as also, in his clemency.
 There appeared a kind of weakness:
 he that is without malice thinks
 himself free of malice, and therefore he
 thought not of that which was to
 come, by his not knowing what it
 was to dissemble.

By such means as these impiety
 crept in by little and little, two con-

trary affections meeting together
 the one in a good people, the
 ther in the wickedest and mo
 Atheistical man of the wh
 world: who fretting without ce
 against the Christians, had nothing
 to say against our doctrine: a
 having no considerable precept
 the *Gentiles* School, that could
 maintained by reason, without
 ample, sought by his impiety
 render himself renowned and
 mous, beginning, in a new ma
 ner, a war with him, who made
 him Emperour. But when
 knew he could not carry it
 vertue, and lawful means, he w
 do it by the contrary, namely
 the same affection, that he bro
 about his other mischeif and w
 edness.

Behold then the Apolo
 made to Christians in the
 half of *Constance*: which
 not but seem just and equitabl
 men of judgement. How
 there are some who finding the
 selves satisfied in this matter, w

not yet be satisfied therewith, but
 excuse him of simplicity, and small
 re-sight in imparting the Empire,
 and thereby putting the Authori-
 ty, and Forces into his hands, who
 was his enemy, and whose Brother
 had formerly put to death.

Hereupon, it is necessary for us
 to discourse upon this, though
 be but to shew that this act of
 was not wholly against reason,
 and humanity both, no, nor yet un-
 becoming altogether the grave
 providence, and good judgement
 of the Emperour. For, it would
 be a shame to us, having received
 much honour from him, and
 knowing him to be so accomplish-
 ed, and excellent in piety, not to
 speak further in his just defence:
 more especially, seeing he is dead,
 and hath now left us. In which
 regard we cannot justly be re-
 proached for using flattery, having
 the liberty to speak freely, with-
 out any suspicion, in proposing law-
 fully, and true grounded argu-
 ments on his behalf.

To which purpose, who would not have thought the honours conferred upon him should have rendered him more mild, and peaceable? as also, the confidence wherewith too assured of himself more ingenious, and just? Likewise, in that the two Brothers by a royal judgement, and sentence, the one received punishment, the other advancement there was no possibility of believing, that he, who had adorned *Julian's* youth with dignities and honours greater then could ever be hoped for by him, would ever punish the eldest without a just and lawful cause. So that, for resolution of the thing in question so far as it may be answered, the one *Constance* his acts ought to be attributed to the temerity of *Galus* who was punished, and the other to the good nature of himself, who gave those honours unto *Julian*. Or, to say truth, *Constance* had so much assurance in *Julian's* faith and oath, as in the power that

en remaining in his own hand.
 Some thinke, under the same
 relief *Alexander* the great gave
Pyrrus, not his life onely (who
 travely on the other side, fought
 for the Crown) but also the King-
 dome of the *Indies*. Neither
 could he make his magnanimity
 better appear, then by such an act
 of his, who being *Alexander*,
 thought there went more of him
 in overcoming, then by armes;
 seeing 'twas in his own power (as
 he conceived) if the other, *viz.*
Pyrrus, had shewed himself un-
 grateful, and rebellious thereupon;
 to have overcome and utterly van-
 quished him afresh. So his great
 assurance, great *Constance* his con-
 fidence, I mean, in his own strength,
 was the cause of his so liberally
 bestowing those great honours, that
 out of a magnanimous mind, and
 heroick spirit, he so profusely con-
 ferred upon *Julian*.

But what need I debate so much
 of this, seeing its easie for me, al-
 though I let go this reason, to gain

my cause ? For if he that trusted another man, doth ill, how much more he that is trusted, if he faile in such his trust ? and if it be blameable, not possibly to foresee an evil inclination ; in what degree of blame and baseness should we put that perverse nature, that so foully deceived him, who so fairly, and ingeniously trusted thereunto ?

But certainly it's a thing, whereof we cannot soon beware, unless we be as malicious in our selves. Besides, let us do what we can, it's a hard matter to make a wicked man good. For reason would that this man should have shewed himself faithful to *Constance* : and if there had been any sparke of ill-will towards him, to have utterly extinguished the same. But, on the contrary, in recompense of so many benefits, he conceived against him an evil affection, became a Malefactor towards him his Benefactor, making it his design to do evil unto that gracious Emperour,

who

who had no other design, then to do
good unto him.

Behold, good people, the doctrine that the *Platonists*, the *Alexandrianists*, the famous *Peripateticks*, the *Stoicks*, and other, who have formed their palls to speak so prettily, have taught him! Take notice of the Geometrical Proposition, the discourse of Justice, and of those Patient Philosophers, that maintain, It's better to take, then to do wrong. See also what grave Preceptors, what great Counsellors of State, what grave Law-makers he took to him in the quarters, and drew out of taverns; and of whom he was wont to say that [he approved not their manner of living, but rather admired their eloquence:] nor it neither, but, possibly, rather their impiety. These alone were the men, whom he thought good to advise with, and to ask counsel of, in whatever to be done, or, otherwise, left undone by him.

And, are we not well advised

D 5

(think

(think ye,) to admire this kind
people, who forme *Idea's* of Com-
mon-wealths in their discourse, they
can never be reduced into Aesop
who sooth up cruell Tyrants
their Oppression, with fair speeches
and present to the gods a half penny
with a grave look of the forehead
head? Of this sort, some believe
there is no God at all; Others
Providence, but that all things
come to us by hap-hazzard, or
chance: Some, that we are go-
verned by the Stars, and Figures of
fatal necessity; (I know not where
they have it, nor from whom)
Others, that all things tend to Vol-
luptuousness, and therein the quint-
essence of humane life consists;
but, as for Virtue, they give it a
fine name onely, and extend its
relation no further then the limits
of this life, positively putting it
down for granted, that [the faults
we commit in this life dyes with
us, and no further account to be
made for them after death.] The
ablest of all their Wise men are
endued

kind
 f Co
 rse, th
 o A
 ants
 eeche
 f per
 for
 elein
 ers m
 thing
 d, o
 e go
 res o
 vber
 om
 Vo
 uine
 fts,
 it a
 d in
 mit
 g in
 ult
 with
 be
 he
 are
 ed

indued (it seems) with no better
 knowledge, but being wrapt up in
 the muddy and obscure darkneis of
 error, and ignorance, never lifted
 up the understanding to discern
 ever so little the beams of saving
 truth, but rather troubling them-
 selves with things here below, and
 that fall under the cognisance of
 the senses, never comprehended
 any thing about the nature of De-
 vils (as most reasonable it is that
 God, the Creator of them, should
 be) If there were any one among
 them, that had dived never so little
 further into the abstruse secrets of
 nature, being destitute, at the same
 time, of the grace of God, he
 rested upon that which to him
 seemed easier to understand, and
 brought the vulgar multitude to
 conforme themselves thereunto.

Is it then any great wonder, that
 he, who was endued with such Pre-
 cepts, and taught by such Masters,
 should prove a Traytor to him that
 trusted him? a Felon, and rebell to
 him that raised him up? If there
 be

be yet any other question of defending, by accusing him, He could not (I should think) be much troubled in mind for the death of his Brother, who was his Brother's enemy by reason of his Religion, and so much displeased to see Christianity flourish. No, but being transported with rage rather against true piety, he the sooner troubled the State, to establish and give liberty to his false, and foolish opinions: it being requisite, according to their reasons, to annex the Empire to Philosophy, and (as it fell out after) rather to complete, then to cause the evils of the Commonwealth to cease.

Now the first Act of his rebellion, and temerity was, to make himself be crowned, and to procure, or rather assume to himself the sublime title of Emperour; which, in times past, was wont to be obtained, not as a rape, or prey of fortune, but by succession, or by the will of the Emperour, or else (as anciently practised) by Order
from

from the Senate. But he would
 acknowledge, as author of his
 honour, him, who was the true
 Lord of the Monarchy. Then
 having forged in his mind a foolish
 necessity of taking up armes, which
 was so rash, and un-advisedly
 bold to undertake, (See but what
 contrived, and to what point he
 reduced his oversight and folly, O
 the extreme fury of this man!)
 he went armed with great forces
 against his Prince, and part of the
 West, under the colour and covert
 of excusing himself for taking up-
 on him the Crown. I say under
 the colour, &c. because, as yet he
 assembled, and endeavoured to
 cover his disloyalty, and madness
 for a time, when indeed, his whole
 hope, and full intention was to
 establish himself in the Empire,
 and by his ingratitude render him-
 self notable to all the world.
 Wherein his hope (as it fell out
 after) did not deceive him, was
 not in vain. With respect where-
 unto, I would not that they should
 be

be ravish't with admiration, w^h mind not the incomprehensible height of God's Providence governing all things, and ascribe li^{tt} or nothing to him in the all-wise disposing, and regulating of States who, whatever they imagine to the contrary, as sweetly, as secretly ordains whatever he will have brought to pass, in its due season and the same for the better always though silly men sometimes mislike thereof, and are not, perhaps, satisfied in their understanding wherefore he doth so. Now this Divine Providence (you may know) induced not this man to do evil: For, God is not the Author of evil, but of all good things, sin proceeding never from him, but from the party alone that makes choice thereof.

As for this wicked Impe of Satan, (I mean *Julian*) he stayed in his restless motion, but readily running to those Companies that were of his government, and unto a part of the Marches of the *Barbarians*.

arians, whereof, rather by craft,
 then by open war, he became Ma-
 ster, approached the Imperial
 Court (as instructed so to do, say
 some of his Party, by Prognosti-
 cation, and the advertisement of
 Devils, who promis'd him an hap-
 py adventure, and a change of
 them that then governed the af-
 fairs:) or, according to the saying
 of those who know truth, he the
 sooner advanced, thereby to arrive,
 at a day prefixt, to effect horrible
 and secret wickedness, as hastening to
 be at the murder, whereof himself
 was the author, covering the con-
 spiracy then by means of one of
 his Domesticks. So that, it was
 not divining, but knowing certain-
 ly, and the act it self a work of
 wickedness, and not a benefit the
 Devils had granted him: who by
 that which fell out in *Persia*, have
 made the power they had well ap-
 pear of luckily conducting his af-
 fairs. Let them be quiet then,
 who attribute to Devils his celeri-
 ty, or quick dispatch in that matter,
 how-

however, we cannot deny but the
 the foul act of his consulting with
 vils was damnable. Nevertheless
 had not the disease of the Empe
 rour prevented the incurfion of the
 Tyrant, and the secret war be
 stronger then the disclosed arms
 the Villain had soon felt, that he
 hasted to his ruine, and that, be
 fore he was chastised by the affli
 ctionment he was put into by the
Persians, he had carried the pu
 nishment of his deserts to the *A
 man* Territory, where he, before
 that, had contrived his wicked con
 spiracy, which was likely enough
 because as then he discovered not
 himself, although enclosed with the
 army of the most valiant Emperour
 that he might have no way of e
 scaping : as it was easie to judge
 that which happened afterwards
 there being but little expectation
 of cutting off the means of re
 treat to him that had already the
 Empire in his hand. But, as the
 Emperour marched vertuously a
 gainst perfidiousness and impiety
 (God

but the good God what a mischief do I
 theles make mention of !) he dyed
 Empe the middest of the way, repen-
 of himself to God, and Men,
 he had been so kind unto *Julian*,
 as much as it was then pos-
 that he for him to do, shewed the af-
 at, he bore to the true Religion.
 e all Tears, at present, mixt with joy
 by down my cheeks, and, as the
 he and Floods, strive together,
 he, in their meeting, mingle, and
 before one an other, while I am
 d covering what happened after.
 ough the end and issue was pleasant
 and agreeable to us, as the begin-
 h had been sad and heavy, not
 uly in regard of the Christians,
 d their afflictions, which pro-
 eded, either by the instinct of
 e evil Spirit through the will of
 od, who knows the cause there-
 ; or (it may be) from our ar-
 gance, which had need of being
 strained, and purged : but also
 the regret of that wicked soul,
 d of those, carried together with
 to perdition. There are some,
 who,

who bewail onely the last plagues
and torments they endure here
low, as having no respect at
but to this present life, and,
their mind, regard not the future
nor believe any chastisement shall
be imposed upon, or recompense
done them for the things committed
by them in this world, leading
the lives of beasts, and minding
nothing but the present time onely
placing their sovereign good in hu-
mane tranquillity, and, contrarily
attributing misfortune, and in-
elicity to adversity, and to things
that happen crosse to their desires.
But, as for my self, I deplore more
the torments they shall receive
the other world, and the which are
surely, though secretly prepared
for the wicked (to say nothing
that which is more grievous, even
to be deprived, to be banished
from the presence of God for ever
more. Alas what sore punishment
will that be!)

But how can I refrain bewail-
ing of this miserable man? how
other

otherwise chuse but more lament
 those, who, of their own accord,
 and self-motion have retired them-
 selves to his false worship, then
 those that compelled thereunto by
 persecution? And how can I hinder
 my lamenting yet more him, that
 carried others, then those who vo-
 luntarily rendred themselves, and
 took part, or sided with the wicked
 in their profaneness?

Contrarily, it's a thing neither
 grievous, nor irksome to Christians
 to suffer for the Name of Christ,
 but a happy contentment, not one-
 ly in consideration of the heavenly
 life, but also of the constancy and
 glory he hath made way for them to
 attain unto here below among pe-
 cials.

Whereas to the followers of *Ju-
 dian*, the evil that's already befallen
 them is beginning of future torments
 that are threatned, and destined for
 them hereafter. So that, it had
 been much better, they had been
 longer punished here, then to be
 reserved to that high seat of justice
 in

in heaven. But I will not
 hereon further, that I may
 the Law, that forbids rejoycing
 the fall of an enemy, when he
 cast down; and that rather, be
 our selves in better condition,
 should shew our compassion
 wards him in his greatest ne-
 cessity.

I will resume therefore the dis-
 scope of my discourse, and spee-
 of him from whom proceeded
 unlimited a desire after vice,
 immense a zeal to all manner
 wickedness. How came it to pass
 that he ran so fast to mischief
 from whence was that his en-
 mity to *Jesus Christ*? He came
 and entituled himself his Disciple
 he had the knowledge, by confe-
 rence, touching many subtle dis-
 courses of truth, proposed by him-
 self, and heard, from others, fine
 precepts of saving health, or eter-
 nal salvation. And behold, so
 sooner came he to be Emperour
 but he made open profession of
 Paganisme, as if he had been a
 shamed

named of being formerly a Chri-
 stian, and for that reason would
 mischiefe the Christians, because
 himself had been a Christian in the
 beginning. But here was the ori-
 ginal of his audaciousness, (as they
 say, who boast of their being of his
 Privy Counsel) having washed
 his guilty ground with filthy and dete-
 nable blood, (see, into what foul
 terms I am constrained to fall!)
 he had a purpose to have establish-
 ed abominable ceremonies in op-
 position unto ours, being himself
 according to the Proverb) as the
 sow that wallows in the mire. He
 profaned his hands thinking to wash
 and purge them with that, that
 touched the sacrifice, which is done
 without effusion of blood, by means
 whereof we participate with God
 in his Passion, and in his Divine
 Nature. The Royal Palace was
 employed in dissections and sacri-
 fices, serving himself in his
 wicked reign with wicked Coun-
 sellers.

And now, while making mention
 of

on of dissections, and of the foolish
 or rather damnable affection be-
 bore to them, I know not, whether
 I should put in writing, a common
 and triviall miracle, or give cred-
 unto what is said of it. For, the
 truth is, my mind hangs, as in
 ballance, not knowing which way
 to incline, there being some things
 worthy to be beleived, others not.
 Neverthelesse, it being no new
 thing, but oftentimes happening
 that upon the change of great
 estates, by means of such vari-
 dissections of beasts, &c. some
 prodigious things have been pre-
 signified (though, in this manner
 fall out after, is that which seems
 worthy of admiration, both to me
 and to all them, who are willing
 and have a desire that holy things
 should be declared, and handled
 holily) I shall take the boldnesse to
 make further relation of what
 reported.

Behold then what happened. One
 day as he sacrificed, the standers by
 saw in the entrails of the beast [a
 crosse]

offe crowned in a circle] which
 brought astonishment, and troubled
 one of his own Party, as if there-
 had been signified that we
 should carry away the victory :
 the Prince of impiety being
 more courageous, replied that it
 pressed rather we should be shut
 , and enclosed. Behold then
 the miracle that I spoke of ! If it
 false, the wind will blow it
 away, if true, it's *Balaam* Prophe-
 cy; and *Samuel* coming again,
 and appearing unto the Witch of
 Endor, and *Saul*; the Devils con-
 fessing Christ, whether they will
 no, and the Truth, to procure
 relief, proved by its enemies. It
 may further be that this was done,
 and ordained, to reduce this man
 from his impiety. For God, who
 is prone to mercy, can, and doth
 often use many extraordinary waies
 to lead men unto salvation, through
 the knowledge of the truth.

See an other thing (reported of
 many, and credible) one day,
 going into a hideous, and almost
 in-

inaccessable cave (would to
 from thence he had fallen
 Hell, rather then gone on
 to such mischiefs) and having
 man in his company worthy of
 Hells, who took himself to be
 great Master in this Science,
 rather Sophistry (for among
 they have a fashion to devine
 conferring of future things
 Devils in obscure places, whe-
 it be they love darknesse, be-
 they are darknesse it self, and ex-
 lent Work-men in the dark-
 of sin, or, be it they avoid meet-
 with good people on the face of
 earth, least such, after seen
 them, might take any power
 them in their devining) he
 struck into a great fear. Now,
 astonishment had seized on
 villanous man at his first entrie
 into the Cave, before spoken
 and increased more and more
 (For it's said such dealers with
 Devil have strange and inward
 ings, and representments) and
 there appeared unto him

times of fire, with (I know not
 what) other follies, and raving
 ymeras; Being surprized there-
 with (for he was a Novice in this
 doctrine) he had recourse to the
 Crosse of Christ, and call'd to his
 aid him against whom he then re-
 sisted. (That which followes is
 more notable.) The Crosse of
 Christ had the better of it: for the
 Devils were overcome thereupon,
 and the frights vanished; But what
 will out afterwards? Mischeif took
 death again, he again grew hardy,
 and begins, as formerly to play his
 tricks afresh; whereupon the
 same frights, in an instant, repre-
 sent themselves. What then? He
 was fain to addresse himself, once
 more to the Crosse of Christ; im-
 mediately after the Devils are qui-
 eted: whereat, the Novice being
 of spite,
 hate of Christ despised, put that terrour into
 the sign of the Crosse, that he was affrighted there-
 with; I think theres no Orthodox Christian, who will
 deny, but that God might do it for such an end: and so,
 suppose, *G. Nazianzen* here, with respect to this mira-
 cle of the Crosse, may be understood.

Admit we
 grant this
 History to

be true,

and that

Sarans

fright at

the sign of

the Crosse

made by

Julian, was

inforced,

might not

God, for

the confusi-

on of the

Apostate.

and for the

glory of the

cross, which

Julian, out

of spite,

put that terrour into *Saran*,

that he was affrighted there-

with; I think theres no Orthodox Christian, who will

deny, but that God might do it for such an end: and so,

suppose, *G. Nazianzen* here, with respect to this mira-

cle of the Crosse, may be understood.

in a great perplexity, the Master of the sacrifice, that was near perceiving the matter, perceived both the truth, and him, told the Devils were not afraid of the Crosse of Christ, but had both and Christ in abomination. Wherein his evill speech of that leud man carried him away quite: for as he said so he immediately perswaded him, and thereby drew this untoward Disciple of his into the gulfe of utter destruction. Wherein there was nothing strange, for a vicious nature will sooner follow the counsel of a wicked man, then receive the advice of a good. What he did, and what he said more in the Cave, and what illusions he was cheated with before he came up, they who learned the same, and since instructed others therein, know very well. He came up I am sure, much troubled in mind, making the same appear more evidently in his outward gestures, and in the gasslyness of his looks, as also by those men further manifested, who they were who

from he adored, continuing on
 in that time more especially
 though he was alwayes full of De-
 vility to commit all manner of
 wickednesse. I say, from that time,
 because then he shewed, and made
 himself to be more seen. Infomuch (as I
 receive) he gave it out to be taken
 notice of, that he had not lost his
 senses in descending, and having fel-
 lowship with Devils, calling the
 same his behaviour, in that his being inspired,
 the ball, and appropriating there-
 unto to himselfe fair, and honourable
 conquests.

These were his beginnings. But
 since that which he hatched was
 disclosed, and the mind that he had
 to persecute us appear'd, he thought
 upon another device worthy of a man
 bravely flush't, and perfect in
 wickednesse, or else, that had
 learnt the same of those, who had
 been exercised in such doctrine. For
 it was a thing too bold, and gross,
 to declare War openly, and consti-
 tute himself Captain of Paganisme,
 which had brought some difficulty

to that whereat he aimed: so
 had made our selves more coura-
 geous, if they had not taken us
 by force, and had opposed to Tyranny
 the great affection which we had
 to the true Religion: it being the
 disposition of generous courages
 to be bent against those, who would
 carry things by force: Even as
 the Flame, thats excited by the
 wind increaseth so much the more
 as the wind is more vehement
 grounding his judgment therein, not
 only by the reasons he had to
 comprehend it, but also by prece-
 dent persecutions of the Christians
 which had brought to Christianity
 more glory, then diminution, in that
 the Christians had settled their minds in
 piety, and, as hot Iron in water
 hardned them against perills. But
 he thought that making War with
 subtlety, and adding force with
 perswasion, also mingling a mil-
 litar manner of dealing with his Tyran-
 nical power (which was nothing
 else, but to cover the fire with
 bait,) he thought (I say) that the
 manner

anner of proceeding was ground-
ed on reason, and would carry the
matter. For, above all things, he
envied them, who were Champi-
ons of Martyrdome; and therefore
he strove, with all his might, to force,
and constrain people to return to
Paganisme, and proceeded so sub-
tly in it, that none perceived it:
and contrarily we endured punish-
ments without having the honour
of Martyrdome. But, it was
great simplicity in him, for all that,
to do. First, because he per-
suaded himself, we knew not the
cause why we were in trouble,
and that by this Sophistry, and Ca-
villation, he thought to cover the
truth, not seeing that the more he
laboured to take away these honors,
so much the more he made us ap-
pear greater, and fairer. Secondly,
for that he perswaded himself, that
what we did, was for the desire of
vain-glory, and not for the zeal of
truth. As on their part, for the
same cause, they were wont to
make use of *Empedocleans*, of *Ari-*

steans, of *Empedotrineans* of *Trophonians*, and a troop of such wicked jugglers. One of which casting himself into the Gulf of *Sicily*, to make men believe should become a God, and be taken from them, to change this for a better, was discovered his chamlet Cloak, which the flames cast out, to be dead, and consequently no God, but a lover of vain glory, and an ignorant, silly Ass.

Others, secretly retiring in places under ground, sick of the disease of vain-glory, and love of themselves, being discovered after got not so much renown by their secret retreats, as reproach for their impostures.

But, as for Christians, its their only joy, to suffer for Gods cause for the true Religion of Christ in comparison whereof, we make little account of pleasing men have no other aim, but to be accepted of the Almighty.

Besides which consideration, they
 that are truly wise, and lovers of
 heavenly, and divine matters, de-
 sire to be joyned with Christ alone;
 for Christs sake, without any other
 reward : they that do good works
 with intention of receiving recom-
 pence for the same, being in the
 second degree of vertuous people:
 and they that abstain from evil do-
 ing for fear of punishment, in the
 third. Thus is it with us, that are
 true beleiving Christians, and the
 proof that we are so minded indeed,
 is easie for them to find, that will
 undertake it.

But, *Julian* desirous to deprive
 us that are Christians of the chief
 honours, (for many judge by their
 own affections, the affections of
 others) above all, set upon our Fame
 and reputation. Wherein he pro-
 ceeded not openly, as former per-
 secutors, but Tyrannically invented
 alwayes something against us, that
 it might be to him a chief crime, to
 force the people of the habitable
 earth and to tyrannize over the

most perfect, and accomplished doctrine that ever was.

But certainly, he made war with us, and persecuted piety in the cowardliest, and basest manner that might be, in regard, among the persecutions wherewith he afflicted us, he caused frauds, and deceit to interveene in troubling us.

For, whereas power branches it self into two considerations, the one consisting in perswasion, the other in Force, and Violence. He made use of that part of his power which was the hardest and most inhumane, namely force (reflecting for the most part unto Tyranny, through the unrulinesse of the Common People both in City and Country, whose audaciousnesse is otherwise intollerable, being carried inconsiderately unto all attempts sometimes, without either wit, or discretion) This force he put in practice against the Christians without any expresse Precept, or Ordinance, for what he would have them do, but onely that he would establish

establish an unwritten law, by
 which he forbade any one of them
 should be sought after for his good
 will, and affection to Religion. The
 gentler part of his Power, which
 was perswasion, he reserved to him-
 self, although he kept not the same
 inviolately. For, as nature cannot
 permit, that the *Leopard* should
 quit his spots, or, the *Moore* his
 blacknesse, or *Fire* its heat, or
 the *Devil* the hatred he bears to
 man (who from the beginning was
 murderer) so it could not suffer
 that this man should abandon his
 cruelty, wherewith he was fully
 incensed against us. But (as they
 say) the *Camelion* changeth her self
 diversly, and can take all colours,
 but while I leave there this fabu-
 lous Sophister, *Proteus* the *Egypt-*
ian Iulian did the same to the
 Christians, bearing towards them
 all affections of the soul, except
 mildnesse, his very mercies to them
 being cruell, and his perswasion
 mixt with much violence; covering,
 under the outside of equal dealing,

all manner of injustice, and oppression. Which the more easily may be guessed at, by those subtle means usually put in practice by him, to draw us to his lure: His perswasions to this purpose being alwaies but his violence, which follows after, if not yeilded unto in what he would have, lasting long. In word, his accustomed manner of dealing with us, was after the fashion of Hunters seeking to catch the game, *viz.* either with snares and nets of fair words to take us, or with other weapons of violence to make after us, untill reduced unto him as his prey.

Having resolved in his mind, and made good this division of his power into seeming mildnesse, and force, he betook himself to another stratagem (which only was resolved upon, though otherwise very inconsistent, and extreemly variable in all his proposals) and 'twas this, to begin the execution of his wickednesse upon those of his own House and Guard (a way practiced by all Perse-

persecutours) there being no hope
 of invading those that are further
 off, if those nearer hand be not
 first looked after. Even as an Ar-
 my cannot fight its enemies, if, at
 the same time, it be revolted
 against it's chief. For this reason,
 he changed all the Officers of the
 Imperial house, putting some away,
 others to death, neither, for that
 wanting in their several respects
 particularly to this great Emperour,
 but because they then shewed it
 most of all, and at the highest. For
 which two considerations they
 became (it should seem) unprofita-
 ble and might not be suffered to
 serve him.

He gained the Souldiery after-
 wards, partly by himself, partly by
 means of their Commanders: and
 esteeming it easier to perswade, he
 won some by Offices and Digni-
 ties, others, (who knew no other
 Law but the Will of their Prince)
 by their simplicity: and (to say
 more) he drew to him a great part
 of the Army, viz. as many as he
 found

found weak, and inclinable, and who then, and before, were servants of the times. Having gained some, and in hope to gain others, he was not nevertheless Master of all, neither could he persecute us; procure to himself such a multitude by his ministry but that yet there remained more than seven thousand, who bowed the knee to the Baal of his power who worship't not the Image of gold, and who, though bitten perhaps with his Serpentine words, looking after on the Brazen one or on one that was a type of Christ on the Crosse, received no hurt by him. Of which number there were not a few, that had honours and dignities, whom, a man would have judged in appearance, might have suffered themselves to be wrought upon, either by fear, or hope. There were also very many of low condition, of no great esteem, but for their number, unto whom having given the assault, he was by them repulsed: even so

1 Kin. 19.
18.

Dan. 3.
18.

Num. 31.
3.

great, and thick wall by a thin and
weak Engine.

Moreover, he angred not him-
self any more, because those that
were not from him had courage, and
were conquered: for he was so much out
of his senses, that those, whom he
thought to overcome, seemed to him
as all won already. Yea, he had
the boldness to undertake against
the great Standard, which being
softly displayed, with the Cross
woven therein, conducted, and
magnificently guided the Army,
that had the Vertue (as the Latine
word bears the name) of comfort-
ing, and lessening labours and tra-
vails, and which (as a man may
say) is the King of Standards, as
well of them adorned, and enobled
with the Pictures of Emperours,
enrich't with devises by Embro-
deries of diverse colours, as of
those carried at the end of a Lance,
and flying in the air, with faces of
horrible Dragons, and jaws gaping,
casting flaming light, and embroi-
dered with ranks of Shells repre-
sented

sented to the life in cloath of Gold,
 & thereby affording both applause,
 and pleasures to the beholders. Af-
 ter then that with content he had
 ordered his House, and thought he
 was on the top of all his business,
 and out of whatever fear and dan-
 ger, he attempted that which fol-
 lowes. What was that? to suppress
 the truth of God, by labouring,
 Tooth and Naylor, (as we say in the
 Proverb) utterly to subvert, and
 root out, not onely the Christians,
 but also Christianity it self, from off
 the earth. O foolish, wicked, and
 ill taught man in things out of thy
 reach, and of highest concernment!
 dared'st thou thus obstinately to
 undertake so silly, and unlikely an
 enterprise against that fair portion
 of Gods inheritance, and Mann
 of the habitable earth, which had
 penetrated throughout all extre-
 mities by means of the profit, and
 facility of preaching of the Gospel,
 (that thou childishly calledst folly,
 and yet had subdued the wise, with-
 stood Devils, and resisted time)

as being old, and new together, accordingly, as those of thy party, the Heathens have composed one of thy Gods? The first, *viz.* the *Janus* truth of the Old Testament, declared but to a few, the last, *viz.* that of the New to very many: the former, as the draught or description of a shadow, the latter as the accomplishment of the same mystery folded up, and reserved for a certain time onely, and to be revealed after. Again, who, and from whence art thou, that thou daredst to set upon so rich an inheritance of Christ? so rich, and great, I say, both, and which shall never perish, although there were never so many more furious, and more out-ragious then thou wast: but shall advance it self, and grow more and more famous for ever? In regard I beleive the Prophecies of old, and those things in like manner which are manifest at present before our eyes, things that as God he hath created, and as man inherited, which the Law hath set forth

forth, but grace accomplished, the Prophets fore-told, the Apostles confirmed, and the Evangelists consummated, or made good and perfect from the beginning unto all ages.

Hast thou been so bold as to approach near the holy Sacrifice of Jesus Christ with thy abominations? and to come with the blood of thy beasts in opposition to his divine blood, that hath washt and purged all the world? Diddest thou dare to make War against peace? to lift up thy loose hand against him that was fastned both for thee, and by thee upon the tree? hast thou set, or composed thy taft against Gall? wouldest thou set up a Trophée in defiance of the Crosse of Christ? erect against his Death a Destruction? against his Resurrection a Rebellion? against the truest Martyr that ever was (if a Martyr we may call him) those that were no Martyrs?

Perse-

Persecutor as *Herod*, Traytor
Judas, but that thou never shew-
 est thy repentance in an halter as
 he did! Thou who hast crucified
 Jesus Christ in like manner as *Pi-*
rate! enemy of God's as the *Jews*!
 who, to thine own inevitable,
 though future destruction, wast
 reserved, for a time, to be Author
 of so much mischief! dost thou
 nothing respect those that have
 been sacrificed for the name of Je-
 sus Christ? Hast thou no regard to
 that great *St. John Baptist*? to *St. Pe-*
ter, *St. Paul*, *St. James*, *St. Steven*,
 and a world of other valiant Cham-
 pions, that both before, and since
 their time, have miraculously main-
 tained Gods truth in peril of their
 lives and goods? manfully fought
 against fire and sword? powerfully
 subdued beasts and Tyrants by pre-
 sent torments, and denounced
 condemnations, as if they had only
 borrowed their bodies, or, indeed,
 had no bodies sensible at all of
 what they suffered for Gods
 cause?

Now

Now wherefore all this? They
 with their mouth, at last, they
 should renounce the true Religion.
 So belike or, otherwise, they
 wouldst never have caused honour
 to be ordained for them, together
 with praises, and feasts. But so far
 off was this Devil *Julian* from
 bringing this to passe, that the
 Christians in his reign, for the most
 part, not onely still persisted in their
 former profession, and defence of
 Gods truth, but also by them Devils
 were cast out, Diseases cured,
 Apparitions and Prophecies fol-
 lowed, their humane bodies up-
 touching, or repairing unto, the
 vertue and power given them
 as well as their sanctified souls, to
 work miraculous effects: yea fur-
 ther, drops onely of their blood
 or, the like little remains of their
 Martyrdome, had the same efficacy
 and power, &c. What sayest thou
 wilt thou still slight, and not yet
 have a reverent esteem of such like
 persons? Thou, who admirest the
 burning of *Hercules*, caused upon

disaster of having offended wo-
 men? and the dismembring of
Pelops, either for the love of Stran-
 gers, or Gods? with respect where-
 unto the *Pelopides* rendred them-
 selves noble and remarkable both
 by the shoulders, and by the Ivory:
 who admirest the gelding of the
Phrygian Preists, that receive their
 shame with the sweetnesse of musi-
 cal Instruments, wherewith appeas-
 ed after? the torments and cruelties
 used in the mysteries of *Mythra*, The *Per-
 sian* wor-
 and his burnings, as well just, as shiped the
 mystical? That murdering of Stran- the Sun under
 gers kil'd by *Bell's*? The Sacrifice the name
 of that Kings Daughter, because of of *Mythra*,
 the City of *Troy*? and the blood of by offering
Menicew which was shed for the up men as
Thebans? then that of the Daugh- a sacrifice
 ters of *Scedafus* at *Enclres*? thou unto it.
 that makest so great account of
 those young *Laconicks*, who whipt
 one another till the blood follow-
 ed, and besprinkled the Altar for
 the delight of that chaste Goddesse,
 and Virgin? who makest so great
 esteem of the *Hemlocke* of *Socra-
 tes*?

tes? of the *Thigh* of *Epietetus*? of the *Belly* of *Anaxarchus*? whose patience was more by necessity than of good will: who commendest also the precipices of *Cleombrotus*, moved to cast himself from thence by the reading of the discourse of the Soul? the dispute of *Pythagoras* touching his *Beans*? the content of death by *Theanes*? or of I know not what other of his School, and Sect?

Neverthelesse, thou most wise and generous, if thou wilt not admire the things I have said came to passe heretofore because of our Religion: at least contemplate on that which is present, and consider the patience of our *Scipioes*, and *Epaminondas*: seeing thou marchest with thy Army, and causest thy self be served with meats common, and not delicate to eat: that approvest very much of those Emperors, who make War, and conduct their Armies themselves: that savourest of I know what generosity, and discretion in honouring the

the virtue of thine enemies, and
 makest more esteem of the valour
 of thine Adversaries, then of the
 cowardlinesse, and idlenesse of
 whosoever of thine own party:
 seest thou not many among^s us,
 having in their possession neither
 houses nor goods, stript likewise
 of their flesh and blood, and yet
 through such their sufferings ap-
 proaching near unto God? who
 lie on the bare earth, their feet
 as *Homer* speaks of a certain Devil
 that desired to honour him) all
 dirty! who are humble, and yet
 elevated above all here below?
 who are on earth here with men,
 and yet, at the same time, in hea-
 ven above with God? who are
 bound, and yet free? forced, and
 yet invincible? who possesse no-
 thing in the world, and yet enjoy
 all things that are in the world? who
 consist of two sorts of lives, the
 one which they make no reckoning
 of, the other, whereof they esteem
 very much? who dye to live? who
 through the dissolution of body and
 soul,

soul, are re-united unto God
 who live exempt from all inordi-
 nate affections, and yet filled with
 the holy and true love of God? to
 whom appertains the fountain of
 light, whose beams already pene-
 trate their souls: who are spiritually
 nourished, as it were, with ange-
 licall singing of Psalms? and kept
 turns, whole nights, together
 in praising God? who have their
 minds already in heaven, by a di-
 vine rapture, before they dye? to
 whom appertains cleanness and
 purity? who know its all one to
 depart from this world, and to be
 with God? to whom belongs
 rocks, and also paradise? to be
 cast down upon the earth and yet
 to be set upon thrones in heaven?
 to be naked in their bodies, and
 yet cloathed with incorruption in
 their souls? to be here in deserts,
 but yet in heaven with good com-
 pany? who neglecting and repres-
 sing the sensualities of the body,
 enjoy, for all that, a perpetual
 and un-expressible content of the
 soul?

el? whose tears are the deluge
 of sin, and restoration of the
 world? whose extended hands put
 out fire, tame the raving of wild
 beasts, dull the edge of the sword,
 make whole troops fly away? and
 now thou also, that, at length,
 they shall withstand, and triumph
 over thy impiety, although, for a
 time, thou bravest it, and, with thy
 devils, dancest (as I may so say)
 in the delights of thine own hearts
 lusts, and heathenish devices.

Nevertheless, O impudent fel-
 low as thou art! how can it be
 that, in the mean time, thou better
 considerest not of these things?
 Thou, who art as liable to death, as
 any other worldling? How can'st
 thou find in thine heart to make no
 greater esteem of those before-
 spoken Saints of God, neither to
 reverence them as thou oughtest?
 Are not the gifts and graces, where-
 with those clear Lights of heaven
 shine so bright, far to be preferred
 before the unsatiable covetousness
 of Solon that wise man, whom
Crasus

Crasus made tryal of with his *Lydian* gold ? or the *Philocaly* of *Socrates*, that is, an affection in doing upon fine things ? for I am ashamed to think of, much less in love with his foul sin (of *Sodom*, I mean) although, with very much artifice, heathen men have strove to cover it, and are commended for their so doing. Of the licourishness *Plato* shewed in *Sicily* ? which brought him to such a condition, that he was sold without being redeemed by any of his own disciples, or other of the *Greek Nation* ? Or, the gluttony of *Xenocrates* ? the Cinicalness of *Diogenes* ? who made a Tunnel house, wherein he more accounted of Beggars, then of Princes ; of Barly-loaves, then of fine Manches (as the Tragedy hath it.) Or, the Philosophy of *Epicurus* ? who knew no other sovereign good, then the pleasure he took to please his senses.

You, make great account of *Crates*. Certes, 'twas an exploit worthy

thy a brave Philosopher, vo-
 luntarily to quit himself of his
 great revenues : and, that they not
 hinder him in his study of Philo-
 sophy, to cast away much riches
 formerly possessed by him in great
 contempt, but the manner of his
 openly making known the same,
 by boastingly publishing the know-
 ledge thereof to posterity, is a
 sign he was ambitious of popular
 applause : a mark whereby we dis-
 cern him to be affected as well with
 the humour of Vain-glory, as with
 the humour of being a Philosopher.
 You admire him, who being at
 sea, and commanding all his goods,
 in a tempest, to be cast over-
 board, thanked fortune that she had
 reduced him to a Sultan, or to a
 philosophers cloak. Also *Amphiste-*
tes, who, as a quarreller, having all
 his face broken, made no more ac-
 count of it, then the writing on his
 forehead, as on a table the name
 of him that had beaten him ; to
 the end, peradventure, he might
 make his complaint more hainous
 F against

against him, when time should
 serve. Thou highly prizest
 other, that lived not long since
 who making his Oraisons to the
 Sun, stood upon his feet as long
 as the day lasted, observing, it may
 be, to begin then when it came near
 the Earth, that such his prayers
 might be the breifer, and finishing
 them when the Sun set. Thou also
 makest great account of him, who
 in winter, being on the guard, took
 his charge so to heart, that he passed
 the whole night, which froze hard
 in contemplation, and had his
 mind so intent thereon, that he felt
 not the cold at all. Thou praisest
 also the curiosity of *Homer's* desire
 to know the Riddle of *Arcadia*
 and *Aristotle*, who stayed sometime
 on the bank of *Euripus*, to under-
 stand the cause of its Ebbing and
 Flowing; neither of which being
 perfectly understood by either of
 them, was the cause of the one
 of the others death. Thou esteemest
 also of the Wells of *Cleantes*
 of the Girdle of *Anaxagoras*,

of the Weeping of *Heracitus*.
 Now tell me, how many hast thou
 of these? and how long have they
 lasted?

And wonderest thou not at so
 many thousand of ours, that have
 followed the like Philosophy, and
 far more admirable, all their lives?
 Seest thou not how, in all parts of
 the world, as well men, as women
 of our Religion, have striven one
 with an other, even unto admiration
 on all sides, who should be
 most renowned for vertuous living,
 forgetting even the laws of nature,
 when endeavouring to appease God
 by their chaste conversation and pa-
 tience, not onely the meaner sort
 of people that are wont to live of
 bodily labour, but the great and fa-
 mous also for their ancestry and
 dignities? Who changed their for-
 merly accustomed delicious man-
 ner of living in all plentifulness
 and variety of delights, for the
 order discipline of a more severe
 life, to follow Christ: who, though
 attaining to the grace of elo-

quent speaking, (true piety not
consisting in Rhetorical strains,
and in the fruit of wisdom pro-
ceeding from the lips (according
to the opinion of one of your own
Poets) and being of little value,
yet most excellent they were, not
withstanding, in the sweet disposi-
tion of their souls, in the sincere
and exact government of their
lives and actions, to the Will of
God.

But this man, shutting his eyes
to all this, and aiming onely to
please Devils, (which already
many times, justly overwhelmed
him) before he made any Ordina-
nces for common affairs, rush'd
upon the Christians: and, although
he had two things which gave him
trouble, viz. the *Galileans* (for
he was pleased injuriously to call
us) and the *Persians*, who, bearing
troubles patiently, continually
made war against him: So it was
he had a business came so near him
that the *Persian* war seemed to
him but as a Play and Fable: while

of, though he made no shew, yet
 he was so transported with fury,
 that every one took notice of him:
 But this so prudent person, so good
 a common-wealths-man, consid-
 ered not, that in the first Persecu-
 tions, there happened but a little
 confusion and trouble, because our
 doctrine was not then spread among
 so many people, the knowledge of
 the truth as then made manifest but
 to few that had need of more light,
 but now that the Word of our Sa-
 viour is so far spread, and so well
 establish'd among us, to strive to
 pull it up, and to shake Christiani-
 ty, it's no other thing, then to over-
 throw the Roman Empire, to ex-
 pose to all manner of danger, and
 hazard the whole State of the Re-
 publick: which is the worst that
 our greatest enemies can wish to
 us, namely to see us receive these
 evils from our selves, and by the
 means of this new and admirable
 Philosophy and Policy, by which
 we become so happy, and return to
 the first age, and golden condition

of the world that was without trouble, without all kind of dissention, or Warring one with another.

But they'l tell me, the People are gently governed, Taxes remitted, Magistrates worthily chosen, Theeves punished, and such like things, with respect unto temporary felicities, and make it good. For it must needs be we should have our ears tingle with such manner of applauding him in his Government. But the divisions, neverthelesse, and commotions of Towns and Countreyes, the destruction of families, the quarrels of private houses, the separation of married folks, that were likely to follow such a mischief, and, as the truth is indeed, have followed the same, brought they any augmentation to his glory, or commodity and benefit otherwise to the Common-wealth?

Who is he, that is such a Partizan of Paganisme, so void of common sense as to avow the same? For, even as in a mans body, when a member or two are out of order, the

the other cease not to do their office, and to conserve the welfare of the rest that are in health, and the greater number, by means whereof, even those that were ill affected, out of frame often come again to their naturall constitution: but when too many parts are ill affected, there's scarce any remedy, but that the whole body becomes in danger to be overthrown: So in states and Republicques, particular defects may sometimes be made up, when, at the same time, it fares well with the generall: but when the greater part is weak, without doubt the General is in much hazard to be destroyed. A case so obvious and trivial to every common understanding that the grossest enemies we have cannot possibly but soon foresee the same, especially at this time that the Christians are so increased.

But the malice of this man hath so blinded his reason, that hand over head he ceaseth not to molest all manner of Christians, little and

great: Yea, so rainted he is with
all kind of wilfull hatred against
not onely unworthy of a judicious
Emperour, but also of a far meaner
man in understanding and place
that, as if, with our Name, he
could take from us the beleif which
we repose in Christ, he hath com-
manded our Name should be
changed, and that we should be
longer called Christians; yea, to
make us ashamed, as if thereby
we were accused of some great crime,
he made a new edict touching the
same, calling us therein, and ordain-
ing we should be called *Gallians*,
in stead of Christians; thereby
indeed thereby that the name of
Christian is a glorious and honour-
able Title, otherwise, certainly, he
would never have taken it from us,
and, in lieu thereof, given us an
other lesse famous, and not of the
like reputation. Or, whether fearing
some vertue to lye hid under the
Name, which might cause those of
his Party tremble, so oft as spoken
in their hearing [in like manner as
those

those Devils in the Gospel are reported to have trembled at the name of Christ] took away the occasion of their being so troubled; by forbidding us to be called after that name.

As for us, we desire not to change those names, whereby he is called, knowing nothing more ridiculous, then those appellations of *Phales*, *Isiphales*, venerable *Pan*, &c. wherewith he takes a pride to be stiled : being Names not onely infamous, and shamelesse, but such, as upon consideration of the reasons wherefore at first they were taken up, cannot otherwise then give offence unto modest ears that take notice thereof. Neither envy we his title of *Caball*, whereof he boasts so much in his follies, or that other epethice of *Hercules Kill-cave*, &c. worshipped as a God, because, in his Thirteenth labour, he begot with Child in one night fifty daughters of *Thyestes*,

If endeavour to find out new names, wherewith to reproach him for his fouler, and more villainous actions, we are not ignorant how to fit him with a great many more to the purpose, then those, whereby to vilifie us, he hath invented against the Christians. The History of his unworthy A&S is not so altogether unknown to us, but that it's an easie task, thereout to furnish our selves with Names more then a good many, whereunto to intitle him, as due to his deserts, though much unbeseeming the man he would be taken for, being not content to be stiled by the Title of Emperour of the *Romans* onely, but also would be called Emperour of the whole world. For so he perswaded himself, he should be before his death, as being bewitched into such a belief by those Devils, and Magicians that thereinto infatuated him.

As for our being call'd *Gentiles*, that are Christians, we are no whit ashamed thereof, seeing Christ

our blessed Redeemer was so called.
 Yea further, seeing he that is Lord,
 Creatour, and Governour of the
 Universe, Son, and Word of God
 the Father, sitteth on the same
 Throne, with him, Mediatour, and
 High Priest, and, for the love of
 us, (that despised, and cast his
 Image in the dust, as ignorant, per-
 haps, a great many of us, of that
 high mistery of his Deities con-
 junction with our flesh) *took upon* Phil. 2. 7.
him the forme of a Servant, and 1 Pet. 1.
bore our sins in his own body on the 24.
tree, that they might dye with him:
 If he, I say, suffered himself to be
 called a *Samaritan*, and (which is
 worse) a Devil: (to whom it was
 an easie matter with an Hoast of
 Angels, yea, a word speaking only
 to vindicate himself, and repulse a
 whole world of wicked men) and
 was neither offended thereat, nor
 made complaint against them that
 did him that injury, but sent them
 gently away, (shedding tears to
 obtain pardon from God his father
 for them that crucified him) shall
 we,

1 Cor. 4.
12.

we, that are vile worms, how-
ever christned in his Name, hold
it an unseemly thing, think
it much to be defamed, after that
sort, or troubled therewith, when,
in the same manner, reproached
for his sake? God forbid. Nay
rather, — *being reviled, we bless;
being persecuted, we suffer it, esteem-*
ing more of such injuries; and other
scourgings, wherewith reproachfully
thou tauntest us, then to be other-
wise made rich by thee, for a time,
with the muck of this worlds goods,
then to be advanced by thee to
fleeting Honours, and Offices, and
whatever other earthly preferment
that's in thy power, and choice to
confer upon us. Yea, moreover,
whereas it's thy whole delight, thine
hearts content is solely fixed on
such matters, we stick not to make
open profession unto thee, and un-
to all the world besides, in the
words of the Apostle, that we de-
termine not to know, (much lesse to
be affected, and hunt after) any
1 Cor. 2. 2. thing among you, save Jesus Christ,
and him crucified. He

He had one quality more in him, an unworthy and dishonest one both, and that was, he accustomed himself, when covertly ayming to gain us to his Parry, at the same time to put on the Fox his skin upon that of the Lions, or, (as I cannot better express the same) to cloth, under the mask of *Minos* his justice, his own cruelty, and oppression.

To abridge my discourse, the rest of his abominable actions I'll leave further to be dilated, unto those hereafter that shall be pleas'd more largely to pen the whole History thereof, not doubting, but many will strive to make Posterity acquainted with things of such consequence, and whether Tragedy, or Comedy, (call them as you list) deserve not to be concealed. As for my part, I'll reduce unto those passages before spoken of, one, or two of his most signal acts, to let them who admire his deeds, and count him praise-worthy for the same, know, a man cannot invent

vent charges enough, is not able to find faults so many, or reproaches so great and shameful, as he deserved.

It's a maxime among Emperours, (I know not whether it be practised with other Monarchs, but among the *Romans* it's exactly observed) *viz.* that, in honouring them, they set up for the reigning Emperours, publick Statues; for, as for Crowns, and Diademes, they suffice not (it should seem) no, nor Scarlet, nor solemn Ordinances, nor Taxes, and Tributes, nor great number of People to applaud them at their first entrance into Supreme Authority: but it's their pleasure, over and above, like Gods, to be adored, that thereby they may be held for more majestic and sublime. They will also have the same adoration done, in like manner, even to their very Pictures, and Images, that thereby their eminency may be set forth more absolutely, and completely. Among these Images, and Representations

tentations, each Emperour chuseth
 severally unto himself certain of
 them: e. g. Some, setting forth to
 the life great Cities making Pre-
 sents: Others, a famous Victory
 crowned with triumph: Some,
 Magistrates on their knees, with de-
 vices expressing their Charges and
 Offices: Others, cruell Beasts kill'd
 with Arrows, directly shot through
 again; Others certain vanquished
Barbarians laid prostrate at their
 feet, or otherwise kill'd in diverse
 manners. For they desire not onely
 the truth of things, whereof they
 assume the glory to themselves, but
 also, to have Representations, and
 Pictures thereof. See now how
 this man plotted, what craft by him
 was used against the Christians. As
 those, who in drinks sometimes
 mingle poison, so he infused, upon
 a time, abomination among his
 Imperial Ceremonies, confounding
 together the adoration of Idols
 with the Ordinance of the *Romans*.
 For which purpose, among the Ef-
 figies of Emperours, and other
 usual

usual Pictures, he caused to be interposed the resemblances of Devils, and that done, exposed them to the People, Cities, and principle Governours of Provinces. These Images, or Pictures were after that manner contrived, that who so adored the Emperour, the mischief could not be avoided, but, at the same time, he must, of necessity, adore therewith Devils, the Effigies, or Pictures of Devils, being so cunningly interweaved with those of the Emperour. Now who so adored not those Representations, the Imperial Majesty was offended therewith, and the Party refusing to give honour thereunto found guilty of High Treason against the Emperour. There were some wiser, and more advised, who finding out the deceit, were not taken with this so artificially invented snare; who were afterwards punished for such their prudence, under the pretence, they had not honoured the Emperour: when as the true cause was,

was, for their being faithful rather to the great Monarch of heaven and earth, and to the true Religion. A great number of the simpler and poorer sort of people were eninared herein: who, in my opinion, deserved to be pardoned for their innocency, being by subtlety thereunto inforced.

After this sort, matters being thus deceitfully handled, 'twill be sufficient to make this person infamous, and worthy of just reproof, in regard private Persons, and Princes, should not govern themselves alike in their affairs, their actions being of different weights and importance, a private person not so much to be blamed when he doth any thing by subtlety, and after a covert manner, because otherwise, perhaps, he is not able to compass what he would have, by force, and therefore is constrained to use art, and dissimulation: but, as for a Prince, it should be otherwise, because, as it is a shame to be overcome by force, so, I esteem it yet

yet a greater, to cover his designs with craft, and faining. There's beyond this an other matter, which, though it came from the same forge and conception, is yet worse, because the evil of greater consequence. I will annex it here unto what I have spoken formerly.

There was a certain day, where in the Emperour would bestow a Largeſſe, whether accustomed and ordinary, or more ſolemn and at a prefixt time, to manifeſt his inward malice towards us, it ſkills not. 'Twas ordained then, all the Army ſhould aſſiſt therein, that every one, according to his degree and dignity, might receive his Largeſſe and Pay. (Behold here another miſtery of villany, ſee here how iniquity playeth its part) under the colour of liberallity he would bring it to paſſe, by alluring the Souldiers with money, (who for the moſt part, are ordinarily covetous enough, if not too unſatiable) The buſineſſe was this. Being pompouſly ſet in great ſtate, and
alſo

also very powerful through his wiles,
 by reason whereof, (as if he had
 been an other *Melampus*, or *Pro-*
phets) he could change himself into
 whatsoever formes, at his pleasure,
 according to the quality of affairs
 he had in hand, (the story that I am
 about to tell, would move com-
 passion in whosoever of any good
 nature, or tollerable apprehension,
 whether beholding this sad specta-
 cle with their eyes, or otherwise
 hearing the same related unto them.)
 There was before him Gold, there
 was Incense, and just against him
 Fire; close by stood the Master of
 the Ceremonies, who gave notice
 what was to be done: The out-
 ward pretence was, the making
 use of certain more ancient, and
 honourable Ceremonies in that
 their reception of the Emperours
 largesse, but the issue after was,
 They were to Sacrifice Incense in
 the Fire, and receive from the
 Emperour the wages of such their
 perdition (very little indeed for a
 thing of so great concernment, for
 the

the losse of so many souls, by their committing therein so hainous and execrable an offence against the Almighty.) O wretched gain! O miserable recompense! wherewith the Souldiery were betrayed, and sold by such an invention! they who had conquered the whole universe, by means of a little Fire, a little Gold, and a little incense were discomfited and destroyed (which was more pitiful) thought not upon their death and ruine. Such as went thither, for the lucre of a little money lost thereby their souls, kissing the Emperours hand and perceiving not, that, at the same time, they kiss the hand of their Assafinate, and were nothing the better by so easily suffering themselves to be carried away, as by an inviolable Law, unto such simplicity, and unadvisednesse. How many thousand *Persians* should there have been to have made such a defeat? how many archers, and slingers of stones? how great a number of armed Souldiers? what engines

engins to beat down walls could have done that, which one onely hand, one onely journey, and one wicked counsel brought to pass, and accomplished?

I will insert here one story more lamentable then the former but now recited. 'Tis reported that some of the before-said Souldiers having been deceived by ignorance, after the Act committed, and returning to their Houses, as they were at Table with their Companions, and about to drink water (as accustomed to doe) not thinking of the mischief which they had brought upon themselves, but taking the cup in their hand, and lifting up their eyes on high, began to call upon the name of Jesus Christ: Whereat, one of them more sensible of what they had done, then the rest, said to them, after this manner. [What mean ye to invoke Jesus Christ, after renouncing him?] with which words being astonished, and stricken (as it were) half dead, what strange thing (say they)

they) do you affright us withall :
 tell us, when was it that we re-
 nounced him ? unto whom the other
 replying, when ye burnt incense
 before the Emperour, which was a
 sign of such your renouncing him :
 presently these poor souls leape
 from the board, as men bereaved
 of their wits, and, incensed with
 despite and choler, ran to the Mar-
 ket-place, crying aloud, [We are
 Christians, we are Christians, we
 have not been Traitors to thee, O
 Saviour Christ ! let all the world
 know it, and principally our good
 God, for whose sake we are con-
 tent to live or dye, as seemeth good
 to him : we have not wilfully ab-
 jured the confession of thy holy
 Name ; if with our hands we have
 transgressed, our hearts never gave
 consent thereunto : we have been
 deceived with the Emperors Gold ;
 that was it, whereby we were con-
 taminated: but such our unperceived
 abomination, when time was, we
 have since the knowledge thereof,
 utterly abandoned, and desire our
 blood

blood may be shed in expiation for
 that great offence formerly com-
 mitted by us.] After which Out-
 cries openly made by them, they
 ran directly to the Emperour, furi-
 ously throwing the Gold received
 from him formerly, before his face,
 in presence of the standers by, unto
 the earth, exclaiming with a loud
 voice, we have not been call'd by
 thee to receive honour, but to be
 markt with the infamy of Repro-
 bates : Do us the honour, who are
 thy Souldiers, to kill and sacrifice
 us to Christ, who is our King : For
 the Fire of Incense burned by us at
 thy command, command us to be
 burned with fire ; and for the ashes
 thereof, reduce thou us to ashes :
 cause our hands to be cut off, which
 unwittingly have been advanced to
 other Gods : honour others with thy
 Gold, who will not repent the
 receiving of it : as for us, the riches
 which we look for, is to gain Christ,
 which gain vve prefer before all
 other gain, before vvhatever other
 riches, or honour, or things of this
 life,

life, that thou art able to impart
to us.

This vvas it they said, and ad-
versed others to take notice of the
craft that vvas put upon them, to
purge themselves from the sin of
this intoxication, making sacrifice
tion, or leastwise endeavouring
so to doe, by their blood, unto
Christ Jesus that dyed for them.
With vvvhich resolution of theirs
the Emperour being exceedingly
irritated, vvould not, nevertheless
command them to be put to death
publikely, for fear of rendring them
Martyrs in his so doing: but gave
order they should be sent forth
vvith into exile, punishing them
that vvay, the more reservedly, for
the neglect, the little regard they
seemed to shew unto his person in
their Speeches, and Actions before
him, but novv specified. Had he put
them to death, there could nothing
be more acceptable unto them.
and, as for his Banishing of them,
they vvvere so far off from being
troubled therevvith; that they

it as a great favour from him, re-
joycing with inward delight in
their souls, (I dare say) in that
thereby they conceived themselves
the more freed, or at least, they
were the more removed out of
sight from being upon every occa-
sion, defiled and deluded further
with his enchantments and de-
ceits.

Having this intention, and im-
ploying otherwise his malice di-
verſe wayes (for his mind was no-
thing ſetled) and inflamed more
with a Diabolicall fury, than with
any naturall reaſon, being uncon-
ſtant in his reſolutions, he concea-
led alwayes the ſecrets of his wick-
edneſſe. But as 'tis ſaid of the
fire of Mount *Aetna*, that it is hid-
den in the bowels of the earth,
nouriſhing and increaſing its ſelf in
being retained by force, or ſome
other thing, (*viz.* the breath of a
Gyant in torments) rendring hor-
rible murmurings continually from
the low pits thereof, caſts out a
ſmoke on the top, (an inevitable
G ſigne

sign of the calamity approaching, if the fire become so great that it cannot be stayed) and then with violence breaking its bounds, ascendeth upwards, and enlarging its evidences, makes a strange vomiting, which spoiles and corrupteth the Land neer adjoyning: So was it with this man, who sometimes commanded, and helped himself in our affairs with the frauds, and impostures of his deceitfull, and sophistical Edicts.

But, since his untamed fury was let loose, he could not by any means conceale his malice. For from that time, he began to persecute those of our Religion openly. Where, passing over those Ordinances he made against our Sacred Churches, (which were generally published) together with robbing us of those Offerings, and Money consecrated to God, proceeding no less from avarice, than irreligion; the forcibly taking away of our holy Ornaments, which were pulled from us by filth

and profane hands, the Priests
 and Sextons, for keeping them,
 being dragged up and down, and
 tormented, defiled also and cove-
 red over with blood streaming from
 their bodies torn with lashes of
 rods, when their hands at the same
 time, were fastned to pillars; the
 Crosse-bow-men running through
 Provinces, and Cities, wickeder
 and crueller then himself, who gave
 the command that we should be
 utterly routed instead of the *Persi-*
ans and *Scythians*: Forbearing (I
 say) the speaking of these things,
 who is it that knoweth not the Sa-
 vagenesse of them of *Alexandria*?
 who, among many other enterprises
 which furiously they put in practice
 against us, making use of the Li-
 cenciousnesse of the times, without
 any either honesty, or modesty in
 so doing, (being a people furious
 and turbulent by nature) so far
 heightened after destruction, their
 thirst, that (as 'tis reported) they fil-
 led our holy Temple with two sorts
 of blood, *viz.* the blood of beasts

sacrificed, and of Men. In which barbarousness of theirs an Officer of the Emperours Army was chief, who, for this onely cruelty, got him a name, and made himself famous amongst them.

Who is he, moreover, that hath not heard of the swarms of the *Heliopolitans*, and rashnesse of the *Gazens*? who, for their mercylessnesse towards us, in recompense thereof were honoured and applauded by him, and had experience of his liberality. Who is he that hath not been made acquainted with the fury of the *Armenians*? who till then being altogether unknown, were since had by him in great reputation, it not being vertuous actions alwayes that bring reputation and credit to persons, but also superlative wickednesse sometimes, and, never till like heard of, brutish invention put in practice to punish innocent Christians. I will onely recite that which may seem horrible and cruel to very *Atheists* themselves.

Certain

Certain chaste Virgins knowing little of worldly affairs, as excluded from the sight of almost all other save themselves, by these barbarous *Arcthusians* having been dragged stark-naked into the Market-place, to the intent they might be put to the more open shame, were commanded to have the hair of their head cut off, after which, their flesh cut in peices, (my God! scarce have I the patience to repeat it) was immediately thereupon by them savagely devoured with their Teeth in a Feast sutable to that their execrable fury, filling their bellies also then with the raw Livers of those Virgins, and after that, common meat being brought in, some of them took the bowells and guts of the aforesaid Virgins, yet reaking hot, and mingling them with hog-wash, threw them to the Swine, before the others faces, that they might see their hungry hogs tear the same, and, together with barly mingled amongst it, eat it up all. A dish of meat which till then,

never the like was fed upon, and wherewith the Invention thereof should have endeavoured to glut the Devil onely : As, the truth is, the Devil after made a fine meal of the blood of the wounds which that wicked Emperour *Julian* received in his bowells, and whereof he was slain when shot into his body in the last Wars that he ever fought upon earth, with the *Persians*.

Again, who is such a stranger in our affairs, as hath not heard of *Marcus Arethusius* a famous man among us ? who ignorant of the story of him, except I relate the same at present ? who in the reign of *Constantine's* giving full liberty to the Christians to exercise their Religion, pull'd down one of the Gentiles Temples, or rather a retreat, or habitation of theirs for Devils, and converted a great number of them that were Pagans unto the Christian faith, to the right way thereby unto everlasting life, as well by the excellency of his manners,

ners, as by his eloquence : and for the same cause, was not well liked of by the *Arethusians*, or, at least, those among them that were followers of Devils ? But, since the affairs of Christians were troubled, and that those of the *Greeks*; and other *Gentiles* began to rise high, he could not avoid the violence of the time. For the vulgar, being wont, for a time, to retain their passions, as fire that is hid in wood, or, as a stream of Water that is stopt, upon any the least occasion riseth, and breaketh through all. He then observing the madnesse of the people, who were not a little animated against him, and threatned him, was resolved at first to flye from them, not so much for want of courage, as to obey the command of Christ, which wills us to retire from one City to an other, and thereby to give way to our Persecutours. For good Christians must not onely regard their own particular, though never so vertuous and constant, as beware of their enemies, and that,

on their part, they give not the least occasion to do them an injury, which, without scandall to their weak brethren, and to the prejudice of true Religion which publicly they make unfained profession of, 'tis in their choice to put by, or make prevention of. It is fell out, neverthelless, that perceiving many to be apprehended, and dragged before Magistrates because of him, and that there were some in danger of the losse of their souls, by reason of the cruel persecutions wherewith they were afflicted in their bodies for his sake, he would not altogether neglect them, who for the making sure of his person, were in hazzard to lose their own. Wherefore, being first boldly and well-advised, he returns back from his retirement, and offering himself to the people, resolved with patience to undergo whatever calamities of the times: With respect whereunto, what injuries and oppressions were there, unto which he was not exposed?

What

What could be more lamentable? every one brought (I know not what) resolution to adhere to that foul sin of diversly afflicting him, carrying neither any regard to the constancy of him, nor to the quality of his Persecutors; who were the more irritated against him through a supposition, that his return to them proceeded rather from a contempt, or neglect that he made of their persons, then of any virtue, or constancy in himself to undergoe vvhatever tribulations to be inflicted upon him by their fury. Whereupon, this holy old man, this voluntary Souldier of Jesus Christ was led through the City (venerable for his age, but more for his life to all the vvorlde) exposed to these tyrants, and hang-men, and conducted by people of all manner of qualities, rich and poor, young and old, men and women, some of one sort, and some of another, hurried together: yea (and which was more strange to behold) those who had estates, and were of

the wealthiest, strove together, were emulous among themselves, who should punish him most, all indifferently esteeming it a commendable thing to inflict whatever torments upon him, and to triumph over him; Whom all the people of the Town villanously handled, some haling him through the Streets, other thrusting him into the Kennels: these plucking him by the hair of his head, those smiting him upon every part of his body: using further, shamelesse reproaches, and not to be spoken of, among so many other mischiefs; just as those are wont to be done unto, vvho vv ere punished in those Paganish mysteries of *Mythra*. He vv as also lifted up in the air as in a svving, too and fro tossed from one side to the other: he had his precious body received naked upon the points of their Penknives, who acted their parts in this mournfull and sad Tragedy against him: Yea further, they put his legs in a presse, and squeezed them

them to the bones: they cut off his ears with a fine slender thread, making him, in the mean time, stand upright in a basket, and rubbing, or besmeering him all over with honey and salt, they exposed him to Wasps and Bees about noon, when the sun shined hottest and clear: which made his flesh seem, as it were, to melt, and gave those animals a warm throat full of this happy meat. I call the meat, this flesh happy, because, however tortured, yet suffering patiently for Christs sake, he rendred every part of his body happy, as a blessed sacrifice, and most acceptable in the sight of God.

There's an other story as well worthy to be remembered, and spoken of him, and that is this.

This good old man and young both (for the dolours which he underwent in his old age caused him not to abate of the lively chearfulness he was indued within his youth) smiling in the height of his torments, was heard to utter these famous

famous and most remarkable words unto his tormentours, saying, [I esteem very much the posture wherein you have put me in thus lifting me up, It's a good omen to see my self exalted, and others below me.] He had as much to say touching the different condition wherein himself was, in comparison of those that persecuted him: the contemplation whereof seemed to make him feel no more pain, then as if he had been onely an assister at the tormenting of another, taking those his sufferings for an honour, and not for a punishment, wherewith they seemed after a sort, but indeed were no way able to afflict him.

Where is there a man never so little gentle and debonaire, that is not affected with this gallantry, that reverenceth not this holy Martyr for these brave acts? But the times permitted not to shew pity in such cases to the Christians, neither the irregular passions of the Emperour, whose unrelenting will it

was

was still, that the people, Cities, and Magistrates should, by all means, carry themselves cruelly unto us, though many of them, for all that, were utterly ignorant of the bottome of his wicked heart. Thus went the affairs with this constant old man. If you ask the reason? 'Twas because he refused to give five Shillings to his Executioners: which was an argument evident and plain, that he had the patience to suffer for the cause of God, and his true Religion only. In regard, whilst they demanded at first a great sum of money, in lieu of the Temple it's being pull'd down by him, and would abate nothing of that price, but either the whole sum was to be laid down by him, or else he rebuild it at his own charge, one would have thought this refusall of him came from want of means, and disability to satisfie what was demanded, rather then from zeal to the true Religion: but after that by his constancy he had gained to be abated in part, and
 conti-

continually had something cut off with respect unto the price formerly required, so that the demand in the end amounted but to a little in value, yea so little that it was ease for him to pay it, the difference between them was who should remain master, they in making him give something, though never so little, or he, on the contrary, (who was not to be forced,) to pay any thing at all, although very many there were that voluntarily offered to give for him more then they desired, not onely because of his unparallel'd piety, but also in consideration of his invincible and unconquerable constancy. At what time a man might cleerly see, he fought not in this list for money, but for Religion.

Let then those that so much admire this Philosophicall Emperour, resolve us, whether these, and the like actions of his, were signes of mildnesse and gentlenesse, or contrarily, of much pride and cruelty. As for my part, I beleive
the

the Question is soon answered.

I have not as yet declared how this Sufferer was one of them, who had formerly saved this detestable Prince, when all his Race was in dangers, by secretly conveyhing him away from those that sought to destroy him. The reason, it may, be, of his deserving to be so grievously punished, namely, for his imprudent preserving him then, who became after so great a plague to all the world. In consideration of which whole businesse, with respect unto the patient suffering all manner of cruell torments, and other lamentable reproches by this Martyr of ours, A certain *Greek*, that is to say, a Pagan in Religion, (though in his behaviour otherwise, somewhat above, and beyond all other of his kind that ever lived either before or since his time, to be admired at) being not able any longer to behold the tormentours on his own Party, and the constancy of him that endured thus all manner of punishment on the other,

other, brake forth into these notable words unto the Emperot, and in the presence of the whole company that was then assembled together, & spake after this sort. [Are not we ashamed, Sir, to see our selves so overcome of the Christians, that we have not the power to be masters over one poor old man, who hath gone through all sorts of torments, and of whom, if we had had the better, it had been no great matter? is it not a great impeachment of our credit, when all's done, to retire vanquished by him? Whereupon (as it seemed then) the other Officers blush'd, but those Kings, that is to say, the Pagan Priests mock'd at it. Could any thing in the whole earth be more shameful and wretched, not with relation so much to him that suffered the same, as, on the other side, especially, who caus'd these mischiefs, and other the like abominable outrages to be put in practice?

In

In this sort, after a most barbarous, and never the like heard of inhumanity, dealt they with *Arctus*? So that the cruelty of *Phalaris*, and of *Echecolus* will seem small, in comparison of theirs; more especially of his who compelled them therunto, and was Author thereof. O that I could meet with the Creature, that had the gift to infuse into me the Knowledge of *Herodotus*, the Eloquence of *Thucydides*, whereby to paint out the wickednesse of this man; to set forth in livly colours to Posterity, the whole History of those severall passages of profound villanies that were acted by him throughout all his whole life.

I pass to make mention of *Orontes*, or of them who had their throats cut in the night, which he hid in favour of the Emperour, being staide because of the body of him to whose death he seemed to consent, for that would be more proper to be put in Verse. Neither will I speak of the Caves,
and

and places under ground in the Imperial Ballace; or, of that which was done in Ponds, and in Pits, and in Ditches filled with the pernicious treasure, and detestable mysteries, not only Anatomies and dissections of Children and Virgins (made use of to cause Divels appear by Divinations, & in other abominable and irregular Sacrifices) but also, of them who were in trouble for the true Religion.

Concerning all which, it's my advice not to tax him openly; and that because himself was ashamed thereof. And good reason, for it's certain, had he not endeavoured to keep them secret, they had turned to his confusion, after made known and discovered.

As for the Christians of *Casarea*, a magnanimous People, and constant in Piety, who were so injured, and cast down by him, it's not a matter, it may be, which deserves reproach; because that being irritated against Fortune, (which sometimes was contrary to him)

in

in time of prosperity he had (in
his opinion perhaps) just cause
of vengeance; as also, we must
excuse somewhat the injustice that
then bore sway, and wherewith
they were then so much infested.

Who is it that knows not how
the multitude furiously incensed
against the Christians, killed a great
number of them, and threatned
yet worse? And thereupon the
Governour of the Province keep-
ing a middle way betwixt the time
present, and the Edicts then al-
ready made, and esteeming it, on
the one side, better to comply
with the Season, and on the other,
to carry some respect unto the
Laws; after putting a great num-
ber of the Christians in prison,
chastised also some Pagans. Where-
of, being afterward accused, he
was brought before the Emper-
our, and thereupon deprived of
his Government: Whom (al-
though alleadging the Emperours
Ordinances, on which he had
grounded his Judgement) it failed
but

but a little of his being condemn-
 ned thereupon unto death; though
 in the end, he experimented his
 clemency, and was banished only.
 His Reply, nevertheless, to the
 Emperour, was gallant and brave.
 For, when extolling unto him the
 valour of the *Pagans* above the
Galileans, in that one *Pagan*
 sometimes brought under his Sub-
 jection many *Galileans*. [What
 great matter is it, (quoth the
 Governor to the Emperor) if one
Pagan overcome or subdue a mul-
 titude of *Galileans* ? Hath not your
 Highnesse made an Edict for the
Pagans to do thereafter ; Are not
 they backed by your Command
 to use all manner of violence a-
 gainst them, when whosoever will,
 is not only permitted, with all force
 of injustice, to molest them, but
 also assisted, and may call for what
 help as he thinks fit, at his plea-
 sure, to wrong and confound
 them ? When as he that is most
 cruell, is most commended ; he
 reputed the best Subject that ex-
 erciseeth

exerciseth his wit most to vex them?
 When for a *Pagan*, in the least
 manner, to be courteous to a *Galilean*,
 is to be criminous in the
 highest degree? When noneless with-
 stand, none sooner yeild themselves
 to our fury, than those *Galileans*?
 When not only a few, but many
 hundreds of them, though of force
 to resist, yet in obedience to your
 Majesties pleasure and will, pati-
 ently submit themselves to one
 poor *Pagan* Executioner, to be
 punished? To beat then those that
 resist not, and after to boast of
 their manhood that do so, what
 is it, but to publish rather their
 violence, than to make good their
 valour to Posterity? Besides,
 the pleasure of a Prince, or Em-
 peror, is a Law not written,
 which, being upheld by force and
 authority, hath much more power
 in it, than when written, and
 not upheld by the same force to
 maintain it.

This should not be so (say they)
 who have set forth unto us a new
 God,

God, good and gracious. Contrarily, your Highness publickly hath forbidden us to trouble the Christians, as also commanded that Christians should not be injured at every mans pleasure; so that thereby the Christians are discharged from our causing them any more wrongfully to be afflicted.

The *Hydra*, though you cut off one of its heads, is never the less hurtfull, because, in stead of that one cut off, other nine succeed in the place thereof. And (if we must beleieve Fables) did we ever see a Patarical Chimæra gentle and pleasant, because it had three divers Formes, which should rather cause the same to be thought hideous? Or, must that infernall *Cerberus*, or *Scilla*, the plague of Sea-men, be counted harmles, because the upper parts thereof (as 'tis said) are pleasing and beautifull to the sight, as resembling a faire Creature of humane kind, when the rest of it are full of the figures

figures of Dogs-heads, and of other
wild beasts, that commit all man-
ner of mischief? when it swalloweth
up whole fleets of ships, and is as
dangerous as *Charybdes*, right over
against the same?

But what? Wilt thou find fault
with the arrowes and stones, and
excuse the Crosse-bowes, and those
that shoot in them? Or, shall we
condemn the Hunters dogs for gree-
dily running after their prey, and
worrying of it, and at the
same time, hold them excused and
innocent, that make use of them?
It will be very far from reason so
to conceive, and needs some so-
phisticall cheat to cover over, and
wrap up the truth by the force of
a fair speaking tongue, to defend
these vices.

Their's a means (I confesse) to
warrant (in some sort) him that
would disguise himself with these
subtleties, by taking to him the
Helmet of *Pluto*, the Ring of *Gy-
ges*; which, in turning the beris
or broad part, makes him that
wears

[144]
wears it, become invincible. On
the contrary, this great impostor,
by how much the more he strives
to walk in the dark, and no body
see him, to dance in a net (as we
say in the Proverb) and not be
perceived, by so much the sooner
(as it happened) was he descried
and laid open by the judgement of
truth: at least, by those that had
eyes in their heads to perceive,
that he alone was Author of these
mischiefs, of those actions, which
himself with all his subtlety, was
never able to make good. So easie
a matter it is for wickednesse, we
see, to be convinced and made ma-
nifest unto all men, when, however
daubed over, for a time, with fair
shewes, it hath recourse still unto
its own naughtinesse, and falls foule
upon the head alwayes of its first
contrivers.

If the acts thus committed by
him untill this time were very un-
couth, and far strange from mag-
nanimity, or whatever other Im-
perial vertue, may we say that
what

what he fore-thought to put in pra-
 ctice for the time to come would
 prove better, and more ingenuious?
 No such matter : yea, it had been
 somewhat more tolerable, if what
 he purposed to do, had not been
 far worse, and crueller, then that
 which we have already recited. For,
 even as a Dragon, when he raiseth
 up part of his scales, and beginneth to
 set up his bristles, the other being
 in a readinesse, its not possible for
 him, but he must also raise, and
 set them up, in like manner, al-
 though; till then, they were com-
 posed, and stirred not : Or, as in
 Thunder, when rumbling in the
 clouds, the lightning thereof we
 discern with our eyes, before hear
 with our ears the great Claps that
 follow after : So, this fulminating
 Emperour had already hatched in
 his mind, and contrived in design
 those abominable enterprises which
 after he intended to bring to pass,
 and was fully bent most barbarously
 to put in practice against us Which
 were so strange and unusuall till
 H then,

then, that to him alone it appertained both to invent, and to cause them after to, be executed. It is true, before his time, the Christians had been made sensible of great troubles and vexations that *Dioclesian* their first Persecutour, and *Maximinian* (who succeeded him being worse, as also *Maximian* (the cruellest of the three; whose Statues beaten down in public places, and yet to be seen, serve as a memoriall of the hurt done by him, and in which are engraven for ever the deformities of his Person). brought upon them. But neither of these three, no, nor any Tyrant that ever preceded them at any time thought of, or invented the like Stratagems, wherewith to torment us, had he lived to have finished such his diabolical designs and hellish purposes against us.

These then were his drifts, (those of his Privy Council avowed). But he was prevented by the gracious providence of God, and the tears of many a good Christian.

that shed them in abundance,
 applying no other remedy against
 the venome of this their Persecu-
 tour.

It was in his intention also, to
 take all manner of liberty from
 Christians: and to inhibit them all
 things: *viz.* The conference of
 Publique Assemblies, of Markets,
 and of all Places also, wherein
 any Jurisdiction was held: as being
 none of them capable of such
 rights, if first he had not presented
 Incense before the Altar, and there-
 by discharged the Salary of such, and
 so signal a mystery.

O Emperours, O Kings, O
 Law-makers! Have not yee (even
 as the Influence of heaven, the
 light of the Sun, the benefit of the
 Air, by a gracious and universall
 Decree, are common to every one)
 established Laws, and Ordinances
 for all the world freely and indiffe-
 rently to make use of? Yet this
 wicked man, this Perverter of all
 things would go about to deprive
 us Christians thereof. So that though

never so much injured in our Persons, cheated in our Goods, or receiving what ever other intolerable wrong from them, it should not be permitted us, by way of Justice, to have any recourse to whatever Laws, or Ordinances, to right us. In this regard, they began to assume liberty to themselves to mock and flout us, yea to assault us with blowes unto that excess, that they scarce suffered us to fetch our breath, or enjoy one quiet hour amongst them. Which nevertheless, was so far from disheartning us for making ever the lesse profession of the faith and repose that we put in Christ Jesus, that it heightened in a great many of us who were so injured, a greater constancy to Gods Glory, howbeit to the Authors of our Persecution, greater shame and reproach for so troubling us.

But lets hear the Reason, of all this (I beseech you) of this Assassinate, of this Apostate-Law-givers thus dealing with us.

You

You shall have it in his own words, your Law (quoth he) permiteth you neither to defend your selves, nor to demand reason of justice, nor to possesse any thing in particular : but rather to make no account of this world, or, of the things that are in it, as being all of them transitory, and vain. Moreover that, *It's not for you to render Mar. 5. 39. evil for evil, but whosoever shall* ^{40.} *smite you on the one Cheek, to turn to him the other also :* again, *to* ^{5. 44.} *one suing you at the law, to take away your cloake, to let him have your coat also.* It may be, he will adde, *We must pray for them which despighfully use, and persecute us.* For, how should not he have the exact knowledge of all things commanded, and permitted us Christians? He, I say, who before attaining to the Empire, was entred into the Order of a Reader of the holy Scriptures, and who had the honour to serve at the high Altar, as also, to adorne our Martyrs with Churches, and Chappels?

Above all, I admire one thing of him, that, seeing he had exactly studied our Books, he took no notice, (or else, in good earnest, would not see that which is written
 Pl. 73. 37. elsewhere) *viz.* Every wicked man that goes away from God shall perish: In like manner, He that troubles them, who remain faithfull, and contrives punishments, whereof himself is worthy. With respect whereunto, If we must needs be such, as he will have us, and govern our selves according to those aforesaid Precepts of our Saviour, concerning the regulating our Actions thereunto: and, as for himself, in the mean while it may be lawful for him to live as wickedly as he lists, in all manner of ungodliness, by using oppression, and whatever other deceit against Christians, that desire to live more quietly, in all righteousness towards God, and good conversation towards their Neighbour: If the actions (I say further) of mans life, being either vertuous or vicious, the Gods, whom

whom those of his own Party
 seem to worship and obey, ap-
 prove of vertuous men, and re-
 spect those that are vicious: If
 this be a thing confessed by the
 Testimony of our very Enemies,
 and of those that persecute us,
 we have then gained what we de-
 sire to have granted, we have
 obtained our cause. If it be said
 by them moreover, that on their
 side also, they have any honesty,
 or fair deportment, though but in
 word onely, and not in deed to-
 wards us, and are not so impudent
 and accomplished in wickedness,
 (thereby supposing to please them-
 selves, though not their prophane
 Gods) as to maintain, that vice
 appertaines to them as their pro-
 per inheritance: Let them shew
 us how, and what Justice there is
 in it, that we should be so con-
 stant in our suffering afflictions,
 and they not to pardon such as
 pardon them; considering we
 have the better at one time, and
 you at another; seeing the affairs

of this world rowle and change,
 first of one fashion, then of an-
 other. Have the Christians ever
 used you, as you have used them?
 What Libertys have we d. prived
 you of? Against whom is it, we
 have incited the Peoples fury? To
 whom have we sent Captains, that
 that did more than was comman-
 ded them? What People have
 we reduced into the danger of ha-
 zarding their lives for us? Who are
 they we have deprived of their Pla-
 ces and Honours, appertaining unto
 them, as to honest men? In a
 word, what did we ever commit
 like unto many things which you
 have in part executed, and in part,
 threatned to practise against us?
 Truly, you cannot say what:
 You (I say) who so reproach us
 for being defective, for our com-
 ing short of that meeknesse, and
 gentlenesse, that by Christ our
 Masters counsell is required of us.

Moreover, Thou, who art so
 wise, and well advised, in shutting
 us up within the narrow Precincts
 of

of Christ's stricter advises in the Gospel, why markest thou not, that in those very places, some things are injoynd us; upon promise of reward, if we do thereafter, which are not imposed for all that, upon necessity of obeying, under pain of punishment, if we not performe the same?

For, though it be a thing very excellent, and to be wished that all were perfect, and if possible, attain to the top of well-doing, in whatsoever commanded, or forbidden us: Yet, seeing there's a great difference between those that do those duties whereunto injoynd, some obtaining to a great height of perfection; others unto a mediocrity only: What reason hast thou, to make Ordinances, whereunto all are not bound for observance, and yet punishest such as performe them not? Every one, not deserving a reward for what he doth, being not liable presently unto punishing for what he doth not.

H 5

And

And therefore, in binding our selves unto what we should observe, as much as may be, through the whole course of our lives, it becometh us, at all times, to regulate our manners and actions, by the Laws of true Philosophy ; which, as it rewardeth ever, where rewards become due to our deserts, by doing what it commands; so it punisheth not at any time, where punishments are not due for our not doing that, whereunto, by way of counsell we are onely, lovingly and most tenderly advised.

But, I will again embarque my self in the discourse of what he [*Julian*] did touching Sciences, and the use of Tongues ; it not being possible to refrain from often making mention of him, and forcing my self to defend him in what lies in my power to speak truly in his behalf, and yet justly otherwise, rendring him worthy of neglect, where he deserves the same. In which regard, he
never

never did, (I may speak it impartially) a more unjust and insufferable action, than when he would have prohibited us Christians the study thereof. Which perverse resolution of his, barbarously intended against us, every man, methinks, that with delight, addicteth himself to the profession of good literature, should condemn, even as I do, who cannot hold from revealing my self to be of that number, and who, by reason, and in comparison, thereof, have quitted altogether, and wholly abandoned all other things of this life; whether they be goods, money, jewels, plate, authority, honours, or the like trash, depending upon those unappealeable tormentours; the vexatious desires of this world, that as in a dream, bring fading pleasures, but no true joyes to the beholders thereof with their eyes.

But, as for my self, I have embraced the onely study of Tongues, and other Sciences, having

ving no manner of regret at the pains I have endured, aswell by Sea as Land, to attain thereunto; desiring that I, together with all my Freinds and well-wishers, may be abundantly furnished, and fortified therewith: And which I have allwayes cherished, and chosen above all things, next unto that Soverain good, the glory of God, and Salvation of the Elect, depending on him in his Son, and our Saviour Jesus Christ, through the grace and powerfull operation of the Holy Ghost. So that if every one (as *Pindarus* hath it) feels, or is sensible of his own losse most, it's necessary for me to discourse of this subject; not any thing that can be imagined being so agreeable therewith, as to render all possible thanks to the Word or Son of God the Father, by the words and benefit of the tongue, for that the study of Tongues, and other Liberal Sciences have hitherto been left free to us.

But

But, what ayled thee? or from whence proceeded it (O thou light and unsatisfiable man!) that thou wentest about to forbid the Christians this study of Sciences and Tongues? which was, not onely in the number of those evils, wherewith we were threatned, but also, well neer ordained and published. Why so? And Wherefore I pray? Whose counsell, reason (I beseech you) hath carried thine Understanding? (call'd by thee, in thine own terme, and fancied phrase, *Mercury*.) What willfully wicked men, what enchanted Devils have suggested the same unto thee? If thou wilt, we will tell the truth, why.

It was requisite and meet for thee, after committing so many foul and enormous things, that thou shouldest be reduced unto such a passe, as to be hurried into thine own confusion, by, in what thou reputed'st more prudent and wise, therein unwittingly to make thy self appear to
all

all the world a very fool through
thy much over-sight, and indis-
cretion.

For, say, I pray; To what did
this thy Ordinance tend? What
reason therein had'st thou, for that
thy new and strange prohibiting
us the leave of attaining to the
knowledge of the Tongues, and o-
ther Sciences? If any equally, and in-
different? produce the same, and
wee'l quietly be satisfi'd without
further complaining. For, as ac-
customed we are to overcome
with reason, so will we never
(with Gods help) be so destitute
of common sense, so void of
tolerable understanding, as not
to yeild, and give place to reason,
in like manner.

Yea, but reply you, Sciences
and the *Greek* tongue belong to
us; even as Barbarisme, and Ig-
norance to your Religion; which
consists in no other great matter,
then to say onely [I beleeve.]
But they among you, nevertheless
that follow the Sect of *Pythago-*

was, will they not laugh you to scorn for so saying? Seeing [*Ipsedixit*, the Master said it.] was enough among them: *viz.* Their great Principle, and of more account, than whatever answer else, though never so prudent, and to more purpose. For after this first, and so much esteemed maxime of theirs, in making no further answer, (which was enjoined all them that followed his Philosophy,) he accustomed himself to speak little: It being certainly observed among them, upon whatever Question asked, or reason demanded to reply onely, [So *Pythagoras* is of opinion.] and therewith without other satisfaction, or further resolution given, to rest content. So that, it was in a manner the same thing, though with some little change of words and syllables; for them to remain satisfied with *Pythagoras* their Master's [I have said it.] as for us, with respect unto what said by Christ our Master, to say [We must believe.]

leeve.] All this notwithstanding, you forbear not still to mock, and detract us, for that, by our Religion, we have bound our selves to give credit unto that, which Persons filled with the Spirit of God, have transmitted unto us. Whereas, their very authority, were there nothing else, is proof sufficient for what they have written, being of more power, and force, to convince the gainsayers, than all the *Ipsē dixit's* of *Pythagoras*, all the Demonstrations, and Positions of whatever other Philosophers, and humane Doctors since the beginning.

But suppose the tying our selves to believe certain Doctrines, delivered unto us after that sort, be lyable in good earnest, to be re- proved, and justly contradicted by you : How can you prove the use of Tongues to be in your power only ? If so, How comes it to pass, that we, against your Laws, and Ordinances, have a share therein ? For, to whom belongs the *Greek* Tongue ?

Tongue ? to whom to speak, and understand it ? I say, to speak, and understand it, thereby to distinguish the force of words, with which you equivoque, when diverse things are comprehended under one, and the same expression ; some understanding one thing, and some another ? But thou must confesse, the *Greek* tongue depends either on the Service of thy Religion ; or else, on the pleasure of those that first invented, and established the same. If on thy Religion, tell me where, and by what Priests, it was first ordained, that the *Greek* tongue should be spoken therein ; as we see it hath been resolved, whereof, and to what Devils, we should sacrifice ? For, according to the Statutes, and Rules of your Doctors and Priests, it's not lawfull unto all, to use all alike ; or, to one, to use all after the same manner. In what Place, (as in the Countrey of the *Lydians*) is it a holy thing, proper and peculiar unto them, to render curses unto

unto *Hercules* ? and to beleive, they do this fained God a great honour in singing reproachfully unto him ? Or, (as to the Inhabitants of *Taurus*) to kill Strangers ? And (as in *Lacedemonia*) to be whip'd till the blood springs forth untill it touch the Altar ? To whom is it a holy matter, (as to the *Phrygians*) to be gelt, as they were, the Musick sweetly sounding, and they losing their genitals in dancing ? Or, (as in other places) to use Sodomy, keep brothel Houses, and make use of such other the like mysteries ?

There was a custome, and ordinance also, to speak *Greek* unto some of their Devils. Which, if still it should be used, it could not prove, or thereby be inferred as a proper, and peculiar thing for the *Greeks*, or Pagans to apply to some one of their Gods, or Devils that whereof every one might be served, every one of them make use of : Even, as it is ordained to sacrifice very many things that are
vulgar

vulgar and common: which, if thou sayest, it's not so, and the Dialect of this tongue appertains properly to thee, as of thy domain, and in this right, repell'est us: I answer, it cannot be comprehended what reason thou hast for it, or how thou can'st appropriate it to Devils. For, although the Service, or *Cathol* of thy Religion be performed in the *Greek* tongue, it followes not therefore, that the *Greek* tongue depends on Religion: neither is it a sufficient reason to proscribe, and exclude us from making use of so good a Dialect: the conclusion would not be pertinent. As, if two Qualities happen to be in one Subject, it followes not, those two are one same thing. For, supposing one same man to have the Art of Drawing Pictures, and Melting Gold, it should then follow that his Gold-melting, and Picture-drawing should be one and the same thing: Which but to suppose only were a very vain, and most absurd conceit.

I demand then of thee, (who art so jealous of the *Greek* tongue,) what thou meanest, in not permitting, but rather going about to hinder us from making use of it? Forbidd'st thou us thereby the down-right, and trivial manner of speaking thereof, accordingly as the Common People are accustomed to speak it? or, that of speaking more elegantly therein, and with choicer terms, that are not so intelligible of the unlearned, or of those that are not so well versed in the knowledge of Tongues.

A Tongue is not proper, or peculiar to them, who have invented it, or to any Art, or Profession comprehended in the mind: but to all that can understand it. For, even as in the Artificial tuning of Musical Instruments, the string heightened, or loosed, renders divers sounds, yet all, according to his mind, that, to make good Harmony therewith, playeth and governeth the Instrument: So useth the divine Word, the great
and

and Sovereign Work-man, For
matter of Sciences, and so forth,
with us; It being, according to his
pleasure, that this man should in-
vent one Art, that an other, and
communicate the same, without
appropriating either, to their first
Inventors: and thereby render our
lives more pleasing, more accep-
table, or more tunable each to
other.

Tell me, then? the *Greek* tongue,
appertains it to thee alone? What?
the Rudiments of Letters, were
not they the Invention, first of all,
of the *Ibernians*? or (as some say)
of the *Egyptians*? or rather of
the *Hebrewes*, a wiser People then
either of them, who maintain their
Law in Tables of Stone, was first
written by the finger of God? be-
longs it to thee alone, to speak
decanly, as those of *Athens*?
and measures (I ought first to have
named the Science of encamping,
and making War) to whom belong
they? Belongs not that of War-like
Inventions to the *Embians*, if it
be

he true *Palamedes* was of that Na-
 tion, and for the same reason, evil
 spoken of, accursed, envied, and
 after condemned by those that set
 forward to the Conquest of *Troy*.
 Well then, If the *Egyptians*,
Phoenicians, and *Hebrews*, of whose
 Inventions we make use, in our
 doctrine: If the Inhabitants of the
 Isle of *Eubœa*, claim that as their
 properly, the same reason that thou
 alleagest: what shall we do? or
 how justify our selves to them? we
 being liable, by the same Law, that
 thou wouldest make, to be deprived
 of many excellent Arts, descende
 unto us from others, and, conse-
 quently, our selves forced to ren-
 der them back again to their first
 Inventors; till, at length after
 returning what we had from them.
 It befall us, as it did the *Jaye* in
 the Fable, who, when she had
 restored unto other Birds the fea-
 thers that she borrowed of them,
 her self afterwards remained naked
 and became deformed.

To give an instance, or two, in certain Particulars. The Art of *Poesy*, doth it belong to thee only? or may it not rather be ascribed to a poor Old Woman? who being punch'd on the shoulder (as the tale goes) by a young fellow passing by, and affronting her, she fell there-upon into such a fury, that unadvisedly, and upon a sudden she rapt out a Verse: whereat the fellow taking delight, with more curiosity after skanned the feet thereof upon his fingers: and, by this means, the admirable Art of *Poesy* was first occasioned. Again, if thou braggest, and art so vain-glorious because of thine *Armes*, tell me, brave Sir, from whom haddest thou them at the beginning? Were not the *Cyclaps* they that first invented the Art of *Forging*? If *Scarlet* also be so much prized by thee above all things, who made thee so cunning and knowing a man therein, as not to ascribe the first finding out thereof to the *Tyrians*? in whose Countrey a *Shepherds*
Dog

Dog of theirs browsing upon a Swad of red Beans, and his Chappes becomming all over, as it were, bloody therewith, gave his Master a hint thereby, to take notice of the Flower thereof: And from thence sprang the first attempting to Die, with the juice of it, that closh which is now in so great esteem with you, O ye Emperours! and great Persons.

What sayest thou in thy claime farther unto *Husbandry*, touching Plowing, and Tilling the Earth? As also, to the Art of making Ships? when the *Athenians* deny thee the right, to be the sole Master, and Proprietor thereof, by ascribing the first invention therein, to *Ceres*, *Triptolemus* *Dracon*; as also to *Celeus*, *Icarus*, and to the rest of that Fabulous rout. Where took your filthy Mysteries, (fit onely to be celebrated in the night) their first rise? To pass by these foolish matters, and have a fling again at thy fury, or rather impious acts: From whence hadst thou

the Invention of taking thy first imitation of formalities, and giving the same to thy Paganisme; as also other of thy most abominable Ceremonies in serving thy false Gods, are they not from the *Thracians*, (as the *Greek* word *Θυρακισμός* signifies;) and thy manner of Sacrificing from the *Caldeans*, and *Cypriots*? Even as *Astronomy* from the *Babylonians*; *Magique*, from the *Persians*; the Art of Divining by Dreams, from the *Teliansians*; as that, by Birds, from the *Phrygians*, who first observed the motion, and flying of them. To avoid prolixity; From whence hath sprouted every Science put in practise by thee? Hath not some one, or other, gathered from each of them a particular Invention, and through reducing the whole altogether into one Mass, thereby forged out unto thee a false, and foolish Religion? May we not then openly avow it to thy face, that when thou shalt have rendered up each Art of thine, to

it's own Authour and Inventor, there will remain nothing behind to thee, but thine own Folly, together with thy new Ordinance of denying us all things, for the further establishing of thy fond and wicked Religion? Thou being the First of the Christians that hast plotted a revolt against Jesus Christ thy Master; as in former times, the *Scythian* Slaves rose up in Rebellion, and revolted against the *Scythians* that were their Masters. In my conceit, thou hadst done better, to have endeavoured the discomposing, the overthrowing of our Union; who, in relation to thy Laws and Ordinances, seem wicked, and perverse; that thereby the remainder of thy Empire being at rest from such like fighting businesse, a man might see the *Roman* Republique (as in it's first splendor) delivered from all civill wars, which are far worse than forrain: Even as we should rather prevent the destruction of our own bodies and flesh, than that of Strangers.

Now,

Now, (Howbeit all the Actions of this our Impostor towards Christians, in relation to what before spoken of, fall out to appear frauds, only cover'd over with courtesies, & consequently, far unworthy of Imperial Majesty,) I shall yet produce some finer, and fuller of subtlety, that were acted by him.

To which purpose, He perceiving after all this, that in consideration of the Precepts, Doctrines, and Divine Testimonies, as well of the Old, as New Testament, (of the Old, by Prophecies, and evident Inspirations of Gods Spirit: Likewise of the New, by the Revelations of the Son of God, and of Miracles, great, and remarkable to confirm us in those things, which, by the Fundamental Positions of our Religion, we make open profession of,) we began to become most constant, and confident in the Truth, and Faith of Christ; that we might not be quitted in these respects without his assaulting, and offending us for the

I 2

same,

same, as he did others, upon the like occasion. Behold he contrives and puts in execution his designs against us ! as *Rabshekeb* (Lieutenant to *Senacherib* King of the *Assyrians*) sometime did against the *Jews*, who entered with an Army, into the Country of *Judea*, and having with great power, laid Seige before *Jerusalem* to take it, when he saw he could not carry it by force, and that the Traitors within could not deliver him nothing according to his expectation, he endeavoured with fine words, and in the *Jews* own language, to make himself master thereof ; which the besieged taking notice of, demanded first that, addressing himself to them, he would speak in the *Assyrian* tongue, and not in the *Hebrew*, for fear, least under the sweetness of their own language, they might cunningly be brought into servitude : So this man [the Emperour *Julian*] after the same manner, desiring to bring us under his subjection, was upon the device of

2 King. 18.
17.

of founding Colledges in all Towns,
 of erecting Pulpits to Preach in, and
 Chairs to read and expound his *Pagan*
instructions, as well, those that
 concerned manners, as other pre-
 tended holy mysteries : likewise, of
 publishing a Form of Prayers sung
 by them, and answered one to ano-
 ther : also, touching the Disci-
 pline of those who should happen
 to be faulty in the Preface of their
Caball ; and, generally, imitated
 all good orders, and establishments
 that are observed in our Religion.
 For he had well-nigh brought to
 passe an Ordinance for building of
 Hospitals, and other Publique
 houses, also Recluses for Virgins,
 and other that for Devotion desire
 to retire themselves from worldly
 affairs : again, other Places, where
 care to be taken in making provi-
 sion for sick folke, and other sort
 of Distributions to poor people :
 also, as we are wont to use letters
 of recommendation from one
 Countrey to an other in favour of
 the Necessitous, as occasion offered

it self, so would he have ordained to be done on his party: with the like wholesome constitutions borrowed from us, and seemingly much approved, and liked by him, in like manner.

Behold then, what this new Sophister, and Teacher of strange doctrines had resolved upon! But, in that, touching these matters, the purpose and intention of this man was not accomplish'd and effected, I cannot say whether it was more advantagious to us, (that were forthwith delivered from him, and his) or to him, (whose enterprises were vain as dreams:) because, easie it had been presently to discern the difference betwixt the actions of men, and the imitations of Apes: Of whom, though it be said, they can counterfeit some subtleties which men use, and do before them, to deceive them, yet herein they are to seek, in that not able through their imitation to discover the reason of our craft in so doing. Whereby it falls out, that
neither

neither the *Theſſalonick* Male,
 nor the Woman of *Lacedemon*,
 nor thoſe who drink of the water
 of *Arathuſa*, I mean the *Sicili-
 ans* do better carry away the price
 among them of their kind, then the
 Ceremonies and Cuſtomes of Chri-
 ſtians: Which, though comely,
 ſignificant, and grave, as alſo of
 laudable uſe, are ſuch, notwithſtand-
 ing, as cannot be attained unto
 of any other ſort of men; that go
 about to imitate them; their
 Original being taken, not ſo much
 from the Invention of Men, as
 from the aſſiſtance of God, in their
 making, and continuing the ſame
 ſtill to his Church, and People.

But, there's nothing prettier,
 then (as on a Theater) to obſerve,
 and heed well the admirable imi-
 tation of theſe men, and excellen-
 cy wherewith they endeavour to
 counterfeit us. What then, I trow,
 is the manner of their teaching?
 What the end of their aſſembling
 together? Is it not, that (as *Plato*
 ſaith) we may ſee this City move

and wag? which is but a discourse in words. Whereas true Philosophy, in the generall, consisting of two Parts, *viz. Theoreticall*, and *Practique*: the former more hard and sublime, the latter, though lower, yet more profitable; both of them, helping each the other, are in perfection in our Religion. Because, as we make use of the *Theory* for the knowledge of heavenly things, so we establish the *Practique* as the basis thereof: it not being possible to participate with, or to attain unto true knowledge in the *Theory*, without endeavouring to do thereafter in the *Practique*.

As for their Manners, I know not whether therein they are, either more ridiculous, or vile, and abject, their Law-makers destitute of divine inspiration while composing them, and the Laws themselves thereupon resembling roots of trees undermined and carried away with water, floating up and down, without having any firm foundation

whereupon, for any long time, to repose them.

To compare, neverthelesse, our our condition with theirs in this regard; As they give unto themselves the liberty to sport and play in many Passages of their Fables; so we, in like manner, are not debar'd of all mirth, when commanded, in Scripture, to rejoyce with them that tejoyce: neither free, more then they from sadness, when advised to mourn with them that mourn &c. there being with us, as well as with them, A time Ecles. 3. 4, 7, 8. (as *Solomon* speaks) to weep, and a time to laugh: a time to dance: —a time to keep silence, and a time to speak. A time to love, and a time to hate: a time of war, and a time of peace.

Let their Theater then (I know not what else to call their Temple) be set up, and they of the better sort in the Common-wealth, or that have attained unto gray hairs, be placed in the highest chairs, or whoever else make themselves ta-
ken

ken notice of for the honour of their race, or wisdom in things of this world, (wherein there is more false and fading pleasure, then true piety;) for wee'l agree to them in this point. What then? As for their after rejoycing, let themselves, in what they have a mind, please themselves, be cloathed with Scarlet, honoured with Flags and Garlands: If this be true felicity, and above that which the common sort can attain unto, let them (a Gods name) enjoy the same, esteem the estate that is vulgar and low to bring with it neglect and contempt both: contrarily, the other, that's more magnificent and exquisite, to gain authority, and belieif: never will they abase themselves so much, I am sure, as to esteem it, as we do, a point of honour to be humbled; and, not in the fashion of clothes, but in the manner of well living to make true estimation of what represented before our eyes, imploying our whole time, not about trifles, and curiosities,

fities, but in that which depends on the inward man, and consists, not in seeking after popular applause, but in well governing all manner of unruly passions, and affections incident unto our souls. On which point, for the present, wee'll set up our rest.

Now what followes after?

Thou, for thy part, wilt represent unto thine Auditory riddles, or dark, and hard matters to be interpreted [Divine Oracles] (as thou callest them) Thou wilt read, and expound unto them Books, that treat of the mystery of thy Religion, and of the World. But, tell us, what are those Books? and who be the Authors thereof? Will it not be a fine thing (think ye) to sing of the Generation of the Gods fained by *Hesiod*, and of their Wars set forth by him? of the Rebellions of Tyrants and Giants, with their deaths? and of other horrible accidents and disasters that befell *Cottis*, *Gigas*, *Briareus*, *Enceladus*? of your Gods, some described, by the same

same Author, to have Dragons feet,
 or the s cloathed with Thunder? of
 your Isles thrown down upon them,
 and serving for receptracles, and
 graves, to those that they are cast
 upon? Again, to sing of the sun-
 dry foul Swarms, and diversity of
 imagined *Hydras*, *Chimera's*, *Gor-
 gon's*, and the like monstrous maſs,
 and confused rabble of all manner
 of other wickedneſſe, and profan-
 neſſe? Are not theſe ſweet things
 to gather out of *Heſiod*, and to feed
 the ears of the People withall?
 Alſo, the bewitching ſtory of *Or-
 pheus* following thereupon, with
 his Harp, and Song drawing after
 him Wild-Beaſts, and Birds? To
 relate of *Jupiter* his magnificent
 Titles, and the many ſignifications
 thereof? with his being the moſt
 high Sovereign among the Gods,
 and yet covered with dung (whe-
 ther of Sheep, of Horſes, or of
 Mules, I know not) that thereby
 he might make the power of his
 God-head underſtood, by his pro-
 ducing from thence a great number
 of

of small insectile creatures, and giving life unto them upon their productions? After all which, to make mention of that impure Goddesse of theirs, who more immodestly, than became her feminine Deity, shewed her self half naked; to make her worshippers (I think) as well in love with Her, as with the Religion, wherein she was publickely adored, and represented after that fashion, by her Images, and other Pictures in her Temples, and else-where, to be look'd upon?

Neither doth herein the totall or whole sum of their foolish sopperies consist, but unto these, (as upon a Stage) are made to appear *Phanes*, *Euricapene*, and he that swallowed the other Gods, and vomited them up again, or discharged his stomach of them afterwards, to make himself known the Father of Gods, and Men. Are not here, in these high Points of their Religion's mystical matters, sound and subtle Doctrines of Edification for the Common People

to

to gather out, and to make use of
for their Souls health.

Besides these, and a number of the
like ridiculous toys, Certain Allego-
ryes are invented, by their Doctors
imaginations therein, transcending
humane capacity by which they pre-
cipitate as well their own, as their au-
ditors understanding unto confusion.

Again, touching *Homer*, and
those many fond stories fabled by
him, where wilt thou affixe the
same? For it's he, who of old,
composed Comedyes, or rather
Tragedyes concerning your fained
Gods. You'll finde (I beleieve)
both the one, and the other in those
redoubted Poesies of his, whereof
some cannot chuse but move and
stir up their laughter, as well as
other, tears. The truth is, 'twas
not a matter of small consequence
for *Oceanus* to be reconciled to
Thetis: and therefore, well might
she run about, and rave like a mad
woman, upon the thought only,
that through the abstinence, for a
time, of conjugall duties; viz. in
not

not commixing dry things with moist; there might eminent danger follow after, to the prejudice of the whole world. Be it so.

But what tolerable reason may be given? what the least sober interpretation can be made of that meeting of *Jupiter* and *Juno*, the same time, when at mid-noon, not at mid-night, *Juno* so shamelessly entreated, and entised him also, most lasciviously to accompany with her? Your Poets endeavour, indeed to dissemble it in their verses, strewing for them a bed of fresh hearbs, and renewing the same with flowers of Safron, and Hiacynths. But where? and from whom had they these things? To what end further? and what reason is there yet among you, that the same *Juno*, Sister, and Wife of the aforesaid *Jupiter*, should sometimes hang in the Air, and in the cloudes counter-ballanced with chaines of iron, together with manacles of gold? She, I say, who had her arms so white, and her fingers so rosie?

Had

Had any of the other Gods demanded a reason of *Jupiter*, wherefore that his fair Goddess was put into such a posture by him, without first asking pardon of him, for that his presumption, he had cast himself in danger of *Jupiter's* displeasure, for that his good Office shewed towards *Juno*.

At another time, the said *Juno*, neverthelesse, sportingly encompassing her slender waste in the loose girdle of sweet love, put on, together with it, such blandishments of enticing affections, such winningly bewitching charmes of wanton expressions, that with his own lips thereupon, he could no longer refrain, from giving sentence on her behalf; protesting she so irresistibly surprized him, in those her amorous allarements, that, of all his other Mistresses, there was none to be compar'd to her. What means also that divine mystery of the brown eye-brows, and the shaking of those locks that made all the heavens tremble? What the wounding of
Mars

Mars, that dull lover? and of that indiscreet Adultresse *Venus* the fair, shut up in a brazen nett, bound, and manacled by lame *Vulcan*, who, to his own shame and confusion, assembling the Gods together, to see this spectacle, for a little money let them depart again? If able to render a reason of such like toyishness, tell us further, I pray, what was meant by that fright, and stir among the Gods, touching that unchast *Helena*, that by reason thereof, the Heavens fell on such a thundring, the Earth on such a cracking, that it wanted little, but both had been removed out of their places: the Sea likewise turned upside-down; the gates of Hell opened, and thereupon, what before, so long time lay hid, made known and discovered.

All which, and more, a great many the like strange things, having been as strangely and diversly delivered unto Posterity; who is he among you, so subtle and profound, yea, though he had the understand-
ing

ing of *Jupiter*, that with what ever discurring imaginations higher than the cloudes, can reduce them to common sense, or in any kind of mediocrity, make them as much as tolerable to be understood?

Which if true, & they are not ashamed to confess as much; in like manner acknowledge them to be base and dishonest things; then the proof thereof, (without having recourse to a Mythologie to serve them for a covering, with respect unto what they suppose so finely to have found out and invented,) will be apparent and manifest enough. What shall we say further? Is it not a handsome thing, think ye, for those men, that hold so firmly & constantly unto what in the Ceremonial circumstances of their profound Religion, they make profession of, to abuse and fool themselves after this sort with obtruse and nonsense Fables? Thus, neverthelesse, they are accustomed to do, for the most part, who thereby would endeavour in what ever, though never

so weakly said, or done by them,
 to escape from being reprehended.
 But they'll reply, perhaps, the bu-
 sineses before spoken of are but
 meer conceptions, matters, which
 they so greatly stand not upon, but
 invented on set purpose onely to
 take up the Peoples thoughts, and
 delight their fancies withall. If so,
 then let them produce, and shew
 us other things of their *Theology*,
 that are more solid, and naturall,
 that we may further confer with
 them about the same, and, in the
 interim, tell us, whether it be not
 great sottishnesse to boast, and
 make a more then ordinary account
 of matters that are onely fabulous,
 and to be blushed at? Again, whether
 it be not a foul shame, to publish
 to all the world hidden things, and
 unknown to many (for every one
 is not learned) with pictures, and
 figures, and (which is worse) with
 great losse of money in Temples,
 Altars, Statues? also by Sacrifices,
 which put men to the cost of so
 many crowns? When a man may
 be

be pious enough in the true Religion without much cost, is it not a folly to desire rather to follow error, and falsehood with infinite charges ?

But, let them say, they are Fictions and Jeasts, wherewith Poets abound in their measures, and in Fables, to delight, and tickle their ears therewith that hear them, mixing, after that sort, hidden and covered senses, that few but learned and discerning men know how to make use of : I ask the question, how can others make account of, or have those deities in any great estimation, when those Poets of theirs, themselves abuse after that grosse manner, the Gods they would have honoured, that it's reward enough for them, that they are not punished for their so doing ? For seeing, by their Law, under pain of death, they are prohibited, in any manner, to use whatever Blasphemy, or reproach towards the Gods, what punishment, (suppose ye) are they worthy of, that frequently, and
in

in publique mock, and jest at them, in their Poesies, after the foulest manner, with the filthiest, and most injurious taunts can be thought on; yea, and leave the same after, as in a Comedy, unto Posterity, for, a long time, to be laughed at?

Touching their having some things more covered, other more manifest in their Religious Worshipping of their Gods, I acknowledge that in our Religion it is so also, but with this difference: In our Books concerning the same, the common and litteral sense hath nothing foul, or dishonest in it: and that which is hid to the vulgar, to the learned therein it's very admirable and clear: even as if a body perfect in beauty were in some secret place, covered with a vestment fit, and correspondent thereunto.

Moreover, Representations and Resemblances of Divine things, ought, methinks, to have nothing therein dishonest, or, unworthy of

of what they signifie: or, be such, as men would take ill, if the same should be done unto them. Yea rather, they ought to be things exquisite in beauty, or, at least, not vile and base: that, either discreet men may justly take exception at, or, the vulgar be thereby scandalized.

On the contrary, what you practise, there's no credit to be given unto, and what outwardly represented by you, is as detestable. For, what sense is there, to make a man's self be led in the streets through the dirt, and drawn to the Port among rocks and shells? What is the end? And to what purpose are such like things recorded by you?

As for thine own part, thou wilt forge us Jestes, and Allegories, of thy Travels and imaginations, but no body will give credit unto, nor beleieve the same. And why? because what already in sight, and above-board, is plain enough, and intelligible. Whereby, as thou
gaineſt

gainest none that will give eare unto thee, so thou lovest lookers on, to behold and see what thou wouldest have taken notice of: men, aswell stopping their ears, as with-holding their eyes, the while, from the apprehension of such unlikely, and impertinent matters. Again, the reason of your Theory, and Allegories is such, and so far from the purpose intended by you, that it is easier to bring together things far apart and seperated asunder, than to make agree, and reconcile in one and the same person, your fictions and figures.

It being thus with them touching their religious Mysteries sought and derived from Naturall Philosophy, what may, or will be said by them with respect unto their Morality? What Principles and Maxims have they in use therein to forme men unto vertue? What remonstrances to better by degrees and make them more perfect? They'l reply, perhaps, and say, for example, first, that Concord is

a fine thing, *viz.* to see Cities united, People ; and Families agree well together, and Every one, for his own particular, to govern himself according to the right Rules of uncorrupted Nature ; which separating, and yet reuniting all things, hath composed, though of Many Parts, yet but One onely Frame, or fabrick of the Whole world. And this they'l not stick (it may be) to shew, and set forth by diverse examples. But in relating to the Wars, of the Gods, their Seditions and revolts one with another, and an infinite number of mischiefs, and evils which they suffered, and procured thereby, and whereof the most part of their Poësies are full : Instead of peaceable, they make their Auditory mutinous ; instead of wise, vain ; rather than thereby render the Proud, Humble ; or the Audacious, Modest, and well mannered by such examples. For if, without having such (as it were) Pictures before their eyes, it be an hard peice

of

of business, to bring them from
 evill to good, from vice, to vertue;
 who naturally are inclined, and
 given over, in a manner, to all
 filthinesse. How may we imagine
 it a thing possible, to periwade such
 unto a more orderly life, unto
 more peaceably behaving them-
 selves: when in prosecution of such
 their other evilly inclined affecti-
 ons, they seem but only to conform
 themselves, in so doing, unto the ex-
 amples of their false Gods? which
 profaine Deities of theirs, being
 diversly set forth unto them by
 Poets, their only Preachers, (as I
 may so say) some as Patterns of
 one vice, some of another: What
 are they, the People, otherwise
 thereby, then as it were, encourag-
 ed unto the same? What their
 Gods, but their Guides (I mean
 the Peoples Conductors) in what-
 ever manner of evill Concupi-
 scence? Neither are those foul
 Feinds Patterns only, but also Pat-
 trons of all kind of abomination:
 and in consideration thereof, are

as severally honoured, and served by their several Worshippers and Servants, with severall Altars, and Sacrifices, dedicated, and sacred unto such, and such foul enormities, &c. With respect whereunto, your Party, having their full swing, and liberty to wallow in as licenciously as their hearts can wish; would it not be a hainous matter to punish by Law, things established by Law? For their Gods to take vengeance on those men, for acting those things, in regard whereof, themselves are especially acknowledged to be Divine, and more particularly, adored as the only Patrons of such affairs, and in whose behalf, it's rather an honourable, than reproachfull matter, to be Vicious; (if vicious in such a case, it be lawfull to call any?) Would any man beleieve this? or, can there be any such injustice? any supposed wrong or offence taken so oppressive, and not to be tolerated among you as this?

Secondly

Secondly, If we prefer, and extoll the honour and respect due to Fathers, and Mothers, and for that they are the first mediate cause of our entrance by Birth into the world, give them Honour with the first: Doth not *Theology*, and Reason both teach that we should do so? To which purpose, doth not their God *Saturne* do well? hath he not left them a fine example? He, who gett *Uranias*, that he should beget no more gods, and then threw his genitals into the Sea, whereof a God was after engendred? And *Jupiter*, that, in imitation thereof, rebelled against *Saturne* his own Father? Such examples of cruell Parricides among the Gods, and the like, do they not well to insert in their Books to be imitated of Children, in honouring their Fathers and Mothers, after the same fashion.

The third point, shall be Neglect of Riches; as who can say, the not procuring of them at all hands, is no matter how, though

never so wickedly. To which end, in what matter shall their *Mercury* be represented? What shall we say to that sharke? what honour? and after what scene, are we to attribute the same to his budget? to the vertue and gift of grace that this filching God had to steal, and carry away, with a trick of nimble conveyance, whatsoever he once laid his prolling fingers upon? What to *Phæbus* also, who is said to give nothing without gold? unto whom, nothing is so welcome as ready coin? Behold! are not these rare encouragements and examples, to put men, though by nature otherwise never so covetously affected, into an utter detestation of the muck of this world, money, so perniciously sought after.

Moreover, with what face can *Jove's* Preists exhort his worshipers unto Continency, when *Jupiter*, sometimes, wholly applyes himself to the love of Women? at other, to *Phrygian* boys? for whose
 sake

sake (if Poets say true) he turn'd himself into an Eagle. &c. Also, wherefore is it, that at a Drinking match, wherein, meeting with other of your inferiour Gods, to the end those profane Deities might be more voluptuously attended upon, you feign him to cause them to be served, and waited upon by those boys, he so much delighted withall, in stead of Butlers, and other Servitours? Let *Hercules*, (if you please) be there also, who deflowered fifty of the daughters of *Thyestes* in one night: And then I know no reason, wherefore having put an end to this thirteenth labour of his, he may not be put likewise into the number of those other Gods. Their furious, as well as fighting God *Mars*, will he not be a fine fomenter of Peace? A ready resolver upon all occasions, to cut of C holler? *Bacchus* their God of Wine, a sober Deity to encourage his worshipers unto a due moderation in quaffing and drinking? And that crafty Com-

panion of theirs *Coffin*, to withhold men from deceit and cozenage?

Again, when others are sad, that move from place to place, upon feeble and weak legs; will not that limping God of theirs, that hales both on the one side, and on the other, be a notable bar, and obstacle to keep light and unseasonable Jesters from scurrill mockery, and unbridled laughter? *Jupiter*, who together with a foul company of other devouring Devils, ran so fast to that pompous, and magnificent Feast of the *Aethiopians*, without reproach; a jolly means to remove and take away Gluttony? In like manner *Hercules* [*Kill-Cow*] (as he is sometimes styled) who, tormenting upon a time, a poor Labourer, devoured one of the Oxen of his Team: And for that rare act of his, got himself a Name, or Title of renown? and generally all those other Gods, that make so much hast to be fed with the fumings, and incenings, and pourings

ings out of all manner of Offerings made unto them, in their Sacrifices.

These heathenish customs, hateful doings, horrible abominations usually put in practice by those of your Party, approach they any thing near (think ye) to that innocency, that excellency, that integrity of sound faith, and good life, wherein to we are exhorted, and which we [all that unfainedly desire, not only to be thought, but also to be indeed Christians] are commanded in our Religion, and Doctrine? No such matter. Besides, we have other manner of light to lead us, ~~other~~ Teachers, (namely Christ, and his Apostles, and Prophets, &c.) to instruct us otherwise, and to instill into our hearts obedience, and reverence unto what enjoyned we are, or, upon whatever terms, counselled and advised by them. From whom we, upon every occasion (whatsoever too many of us, God knowes, either through weaknesse, or, at least,

willfulnesse, have not the power, or goodnesse to perform as becometh their Disciples) are nevertheless at all times lovingly invited in the words of our Saviour, **Mat. 7. 12.** [*——Whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.*] Again, it is, with us a sin, not only to commit an evil actually either in word, or deed, but also to do the same in thought, as being liable thereby unto punishment before God (who discerneth the secrets of the heart) thought not so easie to be taken notice of by men, who cannot see the same, and consequently punish the offenders by that means.

Yea, so exactly are we bound to carry our selves in point of Continency (according to the Rules of Christ our Master) that even the eye is by him forbidden us, thereby onely to lust after any unlawfull thing. In Point of Anger, not only the bloody hand, but also the bloody heart is restrained. In case of swearing,

swearing, not onely that we swear not falsly, but also that not lightly in like manner, or, not at all: not at all, that is, in our common and ordinary discourse and talke, or, when as not legally called before a Magistrate, thereby to attest the truth.

As for our [goods (of fortune)] as we usually call the wealth of this world) to possesse them, as if we possessed them not, by not valuing them in comparison of our chief good reposed in heaven. With respect whereunto, some, among us, have taken little thought for possessing any; some, instead thereof have imbraced poverty: and, not a few, having first renounced the voluptuousnesse of the belly, and vice of gluttony (a dangerous Mistresse, and Mother of many sins) have after that so consumed the part Mortall, by means of the immortal, (it may be said of a truth) a man could not discern almost any flesh on them, having acquired a law of vertuous living to them-

selves by not being carried away so much as unto smaller sins, and whereof there is no account made that they are so.

Is it not an excellent thing, thus, whereas others punish onely acts outwardly committed against God, or Man, we, the evil intentions of our hearts likewise? and thereby endeavour, at least to cut away not onely the branches, but the root also, to stay not onely the streams, but to stop up also the head of that impure fountain from casting forth that noysomness which would quite poison us after, through its more violent, and dangerous defluxions?

Tell me, in what place among you, and what People they are, that wish well to these that injure them? Where is it (I beseech you) that your men do good to those that hurt them? as if reproaches offended nothing, but the truth? Who are they on your Party, that take it patiently when persecuted? that upon withholding from you your Cloak,

Cloak, will render unto them your Coat also? pray for those that curse you? and (in a word) by a singular sweetnesse, overcome evil with goodnesse, endeavouring, by innocently suffering wrong, to make those that afflict you therewith better, if it be possible?

But admit we should grant you, that by your manner of endoctrinating your Disciples, in time, you might cause them thereby to cut off somewhat from their former excesse, and superfluity of naughtinesse: how could you, for all that, by your never so much instructing them in your Precepts, make them, or your selves attain unto that perfection, whereunto our Religion aspireth? Seeing we are not content with well doing only for the present, but think ill of our selves, if not make a dayly progresse further and further in godliness so long as we live in this world, and also cause the same to appear evidently unto all that are acquainted with us. If not endeavour, with all our power,

power, to do thereafter, we should be very sorry, and fitly enough might be thought only to resemble *Moles*, who are said to move continually, and yet not to stir far from the same place: or otherwise to appear unto those that look upon us, like *Horses* in a *Mill*, who, by the force of a whip, turn all day incessantly in the same room, without advancing from where they began at the time, when they were first set about their work in the morning.

For whatever mediocrity you suppose sufficient for those of your Party, by the Laws of your heathenish Religion, to consist in: we hold it our duty to strive still, and labour more and more to add virtue to virtue, grace to grace, one good work still to another: as never thinking our selves perfect enough, or to have done all that is commanded us, while living in this world: till, at length, our race being run out here, we are brought unto the end of our journey, unto that
glory

glory which is above, and after shall be revealed unto us, for which we were created at first, and whether, through Gods mercy, we doubt not but we shall attain at last, if, by the operation of the Holy Ghost, we fail not to set our mind, and thoughts for recovering the same, on the love of God the Father, through a lively faith in his onely Son, and our alone Saviour Jesus Christ : who, by the mighty working of his power, whereby he is able to subdue all things unto himself, will, without all peradventure, change these vile bodies of ours, and make them like unto his glorious body, take off from us the corruption of our flesh, and put on upon us the incorruption of his Spirit, give us in exchange for this *Bochin*, or vail of tears here, the endlesse comfort, and everlasting joyes of that heavenly *Jernsalem* which is above: or that secure Haven, after all our storms in this life, of never failing happinesse in the life to come : *where we shall*
hunger

Rev. 7. 16. *hunger no more, neither thirst any more, neither shall the Sun light on us, nor any heat: where there shall be no more death, nor sorrow, nor crying, neither any more pain: Where the Lamb of God, that taketh away the sins of the world, shall feed us, and cloth us, and cherish us, and lead us continually unto flowing waters of the Fountain of all felicity, and content for evermore. To whom, with the Father, and Holy Ghost, three Persons, and one ever living, and wise God, be all Glory, and Honour, and Dominion, and Might, and Majesty, and Thanks-giving, now at present, and world without end, Amen.*

FINIS.

5. Lavender & bristly - Wood - 176

my
on
all
nor
n :
hat
ld,
and
illy
un-
for
the
er-
nd
to-
hr,
ng,
th-

no